This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Gi22.68

Harvard College Library

FROM

The Author

Gi 22.68

Harvard College Library

FROM

The Author

EN

Lsi 22.68

THE

TROPES AND FIGURES

OF

ISAEUS

A STUDY OF HIS RHETORICAL ART

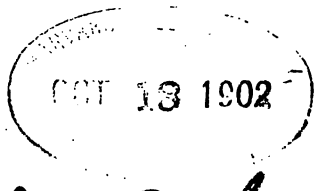
BY

CHARLES ALEXANDER ROBINSON

A DISSERTATION PRESENTED TO THE FACULTY OF PRINCETON UNIVERSITY
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY
1901

PRINCETON, N. J.
C. S. ROBINSON & CO., UNIVERSITY PRINTERS

Gi 22.68



The Author

THE TROPES AND FIGURES OF ISAEUS

INTRODUCTORY

LITERATURE.—Besides dissertations, theses, and other works to which my obligation is acknowledged *passim*, the chief authorities and editions used in the preparation of this dissertation are the following:

Editions of Isaeus: SCHOEMANN (1831), BUERMANN (1883); SCHEIBE (Teubner, *text only*, 1889).

ARISTOTLE, *Rhetoric*, Ed. of Cope and Sandys, Cambridge, 1877.

RHETORES GRAECI, Spengel, Leipzig, 1885, (incl. Arist., cited acc'd to vol. & p.).

DIONYSIUS HALIC., Vol. V, *de Isaeo Iudicium*, Tauchnitz, Leipzig, 1889.

CORNIFICIUS, *Rhetorica ad C. Herennium*, Kayser, Leipzig, 1854. (Cornif.)

QUINTILIAN, *Institutio Orat.*, Halm, Leipzig, 1868. (Q.)

GRAMMATICI LATINI, Keil, Leipzig, 1857.

RHETORES LATINI MINORES (RLM), Halm, Leipzig, 1863. (H.)

ERNESTI, *Lexicon Technologiae Lat. Rhet.*, Leipzig, 1797.

GERBER, *Die Sprache als Kunst*, Bromberg, 1871—1874. (Gerb.)

PERROT, *L'Éloquence politique et judiciaire à Athènes—Isée*, Paris, 1873.

MOY, *Étude sur les Plaidoyers d' Isée*, Paris, 1876. (Moy).

ROEDER, *Beiträge zur Erklärung und Kritik des Isaios*, Jena, 1880.

VOLKMANN, *Die Rhetorik der Gr. u. Röm.*, 2te Aufl., Leipzig, 1885. (Volk.)

REHDANTZ, *Demos. Neun Philippische Reden—Indices*, 4te Aufl., Leipzig, 1886.

BLASS, *Die Attische Beredsamkeit*, 2te Aufl., Leipzig, 1887—1893. (Blass).

SCHMID, *Der Atticismus*, Stuttgart, 1887—1896.

JEBB, *The Attic Orators from Antiphon to Isaeus*, 2d Ed., London, 1893. (Jebb).

CROISET, *Histoire de la Littérature Grecque*, 2 Ed., Paris, 1896—1900.

DEFINITION AND CLASSIFICATION.—The following study of Isaeus's rhetorical art is confined to a discussion of his *tropes* and *figures*. To determine exactly where the distinguishing line between these two classes of rhetorical ornament should be drawn

was a *pugna inexplicabilis*[1] in Quintilian's time, and beyond the *non mediocris inter auctores dissensio*[1] of his day little advance has been made. Volkmann's treatment[2] has the conservative merit of following Quintilian in the main, and refrains from increasing the confusion by adding a new classification. The same field has been threshed by Gerber and in more recent times by Straub,[3] to whom, after Quintilian, Volkmann, and Blass,[4] I here acknowledge my special indebtedness.

Definition.—A trope may be defined as the *transfer* of a word or expression from its own peculiar signification into another,[5] *e. g.*, metaphor, the trope *κατ' ἐξοχήν*.[6] A figure on the other hand is a form of expression artistically changed from the form in common use, or in Quintilian's own words: *ergo figura sit arte aliqua novata forma dicendi.*[7] Both, then, are peculiar turns of expression. While this is true, a determinate difference seems to lie in the fact that a figure does not necessarily imply a transfer, as Quintilian points out: *nam et propriis verbis et ordine collocatis figura fieri potest.*[8] At the same time he adds: *illud tamen notandum, coire frequenter in eadem sententia et τρόπον et figuram; tam enim translatis verbis quam propriis figuratur oratio,*[9] illustrating the practical difficulty in adopting this dual classification.[10]

Classification. — Sharing Quintilian's feeling[11] towards the whole question of definition and classification, I have so far disregarded the distinction between tropes and figures and the usual sub-divisions[12] of the latter as to treat in connection with *Figures*

[1] Q. VIII.6.1; IX.1.10. [2] pp. 415 ff. [3] *De tropis et figuris quae inveniuntur in Orr. Demos. et Cic.*, Progr. Aschaffenburg., Wirceburg, 1883. [4] III 166–189, II 513–519, and *passim*. [5] *Tropus est verbi vel sermonis a propria significatione in aliam cum virtute mutatio.* Q. VIII. 6.1; cf. *ib.* IX.1.4. Trypho III 191. Gerb. II[1] 25. Volk. 416. Straub 4. [6] Q. VIII. 6.4 *cum frequentissimus est tum longe pulcherrimus.* For a list of tropes see Moore, *Servius on the Tropes and Figures of Vergil*, Diss., J. H. U., 1891, p. 7. [7] IX.1.14. [8] IX.1.7. [9] IX.1.9. [10] Volkmann's distinction (p. 460) is clear but hardly disposes of the difficulty: *der Tropus hat es also mit dem einzelnen Worte zu thun, an dessen Stelle ein anderes gesetzt wird, die Figur dagegen mit der inneren Verbindung der Wörter unter einander, welche verändert wird, ohne dass die ursprüngliche Bedeutung der Wörter verändert würde.* Cf. Q. IX.1.5. [11] *nec mutatur vocabulis vis rerum . . . . sive tropi sive figurae dicuntur, idem efficient.* Q. IX.1.7 f. [12] Namely, *figurae sententiarum* (*σχήματα διανοίας*) and *figurae verborum* (*σχήματα λέξεως*), distinguished thus: in *figurae verborum*, if the

of Dramatic Vivacity certain forms of rhetorical ornament which find a place at one time under figures, at another under tropes, or at the same time under both.[13] The four groups into which I have divided figures, and under which Isaeus's rhetorical style will now be discussed, are: 1. Figures of Repetition. 2. Figures of Amplification. 3. Figures of Parallelism. 4. Figures of Dramatic Vivacity.

I. Figures of Repetition.

Isaeus repeats himself so frequently[1] that repetition in its varied forms[2] becomes a characteristic feature of his style. a) *Of a purposeless repetition of words*[3] or thoughts, resulting in a lack of variety, Isaeus is seldom guilty.[4] On the contrary his repetitions are almost invariably intentional[5] and reveal oratorical skill and

words are changed the figure is destroyed, though the thought remains the same; in *figurae sententiarum*, the figure remains, even if the words are changed. See Alex. III 10. Volk. 460. A further sub-division of *figurae verborum* into grammatical and rhetorical is made by Quintilian (IX.3.2). For examples of the former, see Lincke, *De Elocutione Isaei*, diss., Leipzig, 1884, *de delectu verborum*, pp. 20 f. On whole subject, see Willmann *De Figuris Grammaticis*, diss., Berol., 1862.

[13] *e. g.*, Irony and Hyperbaton: *ita quaedam perquam tenui limite dividuntur, ut cum ironia tam inter figuras sententiae quam inter tropos reperiatur, περίφρασιν autem et ὑπερβατόν et ὀνοματοποιίαν clari quoque auctores figuras verborum potius quam tropos dixerint.* Q. IX.1.3; cf. *ib.* 2.44 ff. Trypho III 191. Volk. 438.

[1] Least in Orr. 4,8,10; by far the most in Or. 3, commenting on its length Blass (II 526) says: *Lysias würde aus diesem Stoffe nicht die Hälfte gemacht haben.*

[2] See Albrecht's discussion in his *Beiträge zur Textes kritik des Isaios*, Hermes XVIII 367 f. Lincke ch. I (*de delectu verborum*) *passim.* Blass II 502.

[3] Though Isaeus here transgresses the rhetorical canons of Isocrates, his debt to the great stylist is nevertheless great, *e. g.*, his avoidance of Hiatus in particular orations (p. 55), his fondness of σχῆμα κατ' ἄρσιν καὶ θέσιν (p. 13), the addition of needless clauses to round out his periods (see Isocratic Balance under Antithesis, p. 22) and not infrequent use of circumlocutions (for examples, see Lincke, p. 21).

[4] Jebb (II 278) notices 'an ungraceful negligence' in the *polyptota* in 7.5 (τούτοις——ταύτην——τούτων) and 8.7 (ἐκείνην——ἐκείνης——ἐκείνων); cf. the repetition, with slight variation, of χρώμενος οἰκείως (6 times) and διάφορος (4) in 1.30,33,34; of ἀπέφηνε (5) in 5.15; of εἰσὶ γνήσιοι (3) in 6.58; ἠξίωσεν 3.49,52; ἐπιτιμῶν (—μᾷ) 2.23; ἐπλησίαζον 3.10; ἀποδέδεικται 6.10; see Lincke, pp. 16 f.

[5] *cf.* Albrecht, p. 368 *n.* 2.

versatility.[6] b) *In the sphere of argument*, such repetitions so far from being faulty are a positive gain. The orator plays a bit of deception, causing his judges to imagine that his arguments are more numerous than they really are;[7] or more often an argument is urged in a series of different forms.[8]

But it is with formal and strictly rhetorical repetition that this study is concerned, namely, the figures of repetition. These are: *ἐπαναδίπλωσις* (*a a*——), *ἐπαναφορά* (*a*——, *a*——), *ἀντιστροφή* (——*β*, ——*β*), *συμπλοκή* (*a*——*β*, *a*——*β*), *ἐπαναστροφή* (——*β*, *β*——), and *κύκλος* (*a*——, ——*a*; or *a*——, ..., ——*a*).

(Ἐπ)*αναδίπλωσις* (*a a*——).—(Ep)anadiplosis is the repetition of a word(s) within, and regularly at the beginning of, the same clause.[9] This repetition is usually immediate and with few exceptions asyndetic. Reinforced by the impatient and restless effect of the latter, it is distinctly passionate and occurs most frequently in tragedy[10] and the impassioned oratory[11] of Demosthenes and Aeschines. With considerable feeling Isaeus repeats the stereotyped *οὐ μὰ Δί' οὐκ* in 11.35,35 (*ταῦτα μεγάλα δίκαιά ἐστι. ταῦτα καὶ οἱ νόμοι κελεύουσιν, οὐ μὰ Δία οὐ . . . . . οὐ μὰ Δί' οὐκ ἐπὶ τοῖς ἐμοῖς*). Cf. 10.11 *οὐ τοίνυν, ὦ ἄνδρες, οὐδὲ κτλ.* 7.26 *οὐ γὰρ ἄν ποτε τοσούτων χρημάτων οὐκ ἐλάγχανε.*

(Ἐπ)*αναφορά* (*a*——, *a*——).—Epanaphora[12] is the repetition of the same word(s) at the beginning of two or more succeeding

[6] *e. g.*, 5.46 *ἀλλ' οὐκ ἐστράτευσαι . . . . . σὺ δέ, ὦ* Δικ., *πολίτης ὢν οὐδ' ἐστράτευσαι*; 2.14 key-word, *adopt*, 'rings out'; 12.9–10 *ἢ μὴν τουτονὶ Εὐφίλητον κτλ.* repeated twice.

[7] *e. g.*, 3.60, 69–71 11.16, 29.

[8] Notably in Or. 3, *e. g.*, in §§ 45–52 the main argument is repeated six times; cf. §§ 51–52; 55–58; 59–62; 64–65.

[9] *ἀναδίπλωσίς ἐστι λέξεων* (*λέξεως τῆς αὐτῆς*, Anon. III 182) *προφορὰ ἐπάλληλος, οἷον, λέγε, λέγε τάληθές· γίνεται δὲ καὶ μεταξὺ λέξεως ἐμβεβλημένης, ὡς τὸ ἀλλ' οὐκ ἔστι ταῦτα, οὐκ ἔστιν.* Zon. III 165.; cf. Gerb. II[1] 192. Volk. 466.

[10] I. Bekker, *homer. Blätter* I 194.

[11] Harry, *A Rhetorical Study of the Leptinean Orations*, Diss., J. H. U., 1891, p. 86.

[12] To avoid confusion, I here adopt the term, epanaphora, also preferred apparently by the ancient rhetoricians (see index of Walz or Spengel, *s. v.*) and restrict anaphora to another quite distinct figure (see Anaphora, p. 26).

clauses.[13] In Isaeus, instances of its most rhetorical and vigorous form, *epanaphora in asyndeton*, are few and, with a single exception, confined to Or. 8, *e. g.*, § 28 (3-fold and double[14]) *πόθεν χρὴ πιστεύεσθαι τὰ εἰρημένα; οὐκ ἐκ τῶν μαρτυριῶν; οἶμαί γε. πόθεν δὲ τοὺς μάρτυρας; οὐκ ἐκ τῶν βασάνων; εἰκός γε. πόθεν* ——*οὐκ ἐκ*; *id.* F. 23.1 (Sch.); § 14 (double) *τίνας εἰκὸς εἰδέναι τὰ παλαιά; δῆλον ὅτι τοὺς χρωμένους τῷ πάππῳ. μεμαρτυρήκασι τοίνυν ἀκοὴν οὗτοι. τίνας*——*μεμαρτυρήκασι τοίνυν*; § 29 *δὶς ἐκδοθεῖσαν, δὶς ἐγγυηθεῖσαν*; §§ 24, 24 (with dramatic *ἠθοποιία*),, *σὺ δὲ τίς εἶ; σοὶ δὲ τί προσήκει θάπτειν; οὐ γιγνώσκω σε· οὐ μὴ εἴσει εἰς τὴν οἰκίαν.*" 11.35 *ταῦτα μεγάλα δίκαιά ἐστι. ταῦτα καὶ οἱ νόμοι κελεύουσιν.* The repetition in 7.5 (*τούτοις*——*ταύτην*——*τούτων*), though epanaphoric and asyndetic, is omitted as probably being unintentional.[15] Even the least effective form, *epanaphora with connectives* (especially *μὲν*——*δέ*), is not frequent: 5.20 *ἐναντίον μὲν*——*ἐναντίον δέ.* 6.43 *τοσαῦτα μὲν*——*τοσαύτης δέ.* 11.9,10 *τελευτᾷ μὲν*——*τελευτᾷ δέ.* 2.3 *δύο μὲν*——*δύο δέ.* 5.9 *ἀφείλετο δὲ*——*ἀφείλετο δέ.* 6.25,25 *τί γὰρ*——*τίς γάρ; ἢ διὰ τί*——*ἢ διὰ τί.* Cf. 11.2 7.28,40 8.18 3.78. In a strictly formal sense epanaphora might include the repetition of any word, however insignificant or unavoidable, *e. g.*, common correlations like *τότε μὲν*——*τότε δέ*, etc.,[16] and numerous cases of polysyndeton. A few instances of the latter in my opinion are not without rhetorical effect: the repetition of *οὐδέ* (*ἀλλά*) in two remarkable examples of arsis, 7.35 (3-fold), 38 (4-fold) 5.44 (*ἀλλ' οὐδ'*——*ἀλλ' οὐδ'*), 31 f. (*καί*), 45 f. (*ἀλλά*).

'Αντιστροφή (——*β*, ——*β*).—As in epanaphora succeeding clauses begin, so in antistrophe succeeding clauses end, with the

[13] *ἐπαναφορὰ δέ ἐστιν ὅταν δύο καὶ πλειόνων κώλων κόμματα ἀπὸ τῆς αὐτῆς λέξεως ἄρχηται.* Tib. III 72; cf. Aq. Rom. H. 32 (*c.* 34): *hac figura vel frequentissime et Demos. et M. Tullius et omnes vehementes oratores utuntur, quando praecipue et ipsi commoti videri volunt, et iudicem commovere.* Gerb. II[1] 195. Volk. 467.

[14] Alex. III 29.

[15] See *n.* 4, above, and Blass II 508.

[16] *e. g.*, *τοῦτο μὲν*——*τοῦτο δέ* 3.28 11.30. Cf. 3.10 *ἢ ὅσοι*——*ἢ ὅσοι.* 5.15 *ἢ μὲν πάλαι πολλῷ, ἢ δ' ὕστερον. ib.* 25 6.53 8.15 *εἴ τε μικρὰ εἴ τε μεγάλα θύοι.* 6.21 *εἴθ' ὑπό* (3). 9.8 *εἴτε κατά* (2). 9.31 *καὶ διά* (2) etc.

same word(s).[17] This figure is quite distinct from homoioteleuton: in the former an identity of words (repetition) is necessary, in the latter only a sameness of final syllables (assonance). Isaeus yields no clear-cut examples, even the following betray more accident than artifice: 5.11 *ὅτι ἐμβάδας καὶ τρίβωνα φορεῖ, ὥσπερ ἀδικούμενός τι εἰ ἐμβάδας* K. *φορεῖ. ib.* 25 *ἃ μὲν αὐτοῖς συμφέρει . . . εἰ καὶ μὴ γέγραπται, ἃ δ' οὐ συμφέρει . . . εἰ μὴ γέγραπται.* 8.28 ——*οἶμαί γε.*——*εἰκός γε. id.* F 23.1 6.53——*μαρτυρεῖν,* ——*μαρτυρεῖν.* 2.11 ——*γενέσθαι,*——*γενέσθαι.* The apparent antistrophe in 3.52 (——*ἠξίωσεν,*——[*ἠξίωσεν*])[18] should probably be regarded as unintentional, since the same repetition occurs in § 49 without regard to rhetorical effect.[19]

Συμπλοκή (*α*——*β, α*——*β*).—Symploke is epanaphora and antistrope combined.[20] Three examples already cited approach very nearly this highly artificial figure: 6.53 *οἷς μὲν*——*μαρτυρεῖν, οἷς δὲ*——*μαρτυρεῖν.* 5.25 *ἃ μὲν*——*μὴ γέγραπται, ἃ δὲ*——*μὴ γέγραπται.* 8.28 *πόθεν*——*γε. πόθεν*——*γε. id.* F 23.1.

Ἀναστροφή (——*β, β*——).—Anastrophe occurs when one clause begins with the last word of the preceding,[21] and like *κύκλος* (*α*——, . . . ——*α*) may be regarded as an imperfect chiastic arrangement.[22] An excellent example occurs in 8.32 *κελεύει γὰρ τρέφειν τοὺς γονέας· γονεῖς δ' εἰσὶ μήτηρ κτλ.* Less perfect are: 6.31 *προσεκαλέσατο εἰς ἐμφανῶν καταστασιν. καταστάντος δὲ ἐκείνου πρὸς τὸν ἄρχοντα κτλ.* 8.17 *καὶ ταῦθ' ὅτι ἀληθῆ πάντ' ἐστίν, . . . θεράποντες ἴσασιν, οὓς οὗτος παραδοῦναι εἰς βάσανον οὐκ ἠθέλησεν, ἴσασι δὲ . . . τινές, οὓς παρέξομαι μάρτυρας* (the interposition of the relative clause weakening but hardly destroying the force of the repetition). Cf. 1.5——*περὶ τούτων, περὶ ὧν*——.

[17] (*ἡ ἀντιστροφή*) *ἔστι δὲ τοῦτο ἐναντίον πως τῇ ἐπαναφορᾷ· κατὰ τὸ τέλος ἐχόντων τῶν κώλων τὴν αὐτὴν λέξιν.* Hermog. II 335; cf. Gerb. II[1] 198. Volk. 469.

[18] See Scheibe, *Praef. Crit.* XXII. [19] See *n.* 4, above, and Lincke p. 16.

[20] *συμπλοκή ἐστι σύνθεσις ἔκ τε τῆς ἐπαναφορᾶς καὶ τῆς ἐπαναστροφῆς* (*i. e.*, *ἀντιστροφῆς*, Alex. III 30) Zon. III 166; cf. Gerb. II[1] 201. Volk. 469.

[21] *ἐπαναστροφὴ γίνεται, ὅταν τὸ τέλος τοῦ κώλου ἑτέρου κώλου τις ἀρχὴν ποιήσηται* Hermog. II 336; cf. Gerb. II[1] 204. Volk. 471.

[22] Cf. Eph. 6.13–14——having done all, to *stand. Stand*, therefore,——

Κύκλος (*a*——, ——*a*; or *a*——, ... , ——*a*).—**Κύκλος** occurs when the first clause of a period begins and the last ends with the same word.[23] Hermogenes's restriction of change of case, number, etc., is regularly disregarded. Some[24] confine this figure to two succeeding clauses (*a*——, ——*a*), but to limit the length of the period, if not unwarranted by Hermogenes's definition, is certainly inconsistent with the conception he had of it and the interpretation modern scholars put upon it, for the former illustrates his definition by Demos. 20.73, where two sentences intervene between the repeated word (*λέγεται*), and a representative of the latter[25] cites an instance (Demos. 19.259–262) in which no less than a *Teubner* page separates the repeated word (*νόσημα*). Were such authority lacking, a broader conception of this figure would seem reasonable and in the light of such examples is warranted.

Isaeus's most perfect *κύκλος* occurs near the close of the impassioned epilogue of Or. 5: (§ 46) *ἀλλ' οὐκ ἐστράτευσαι τοσούτου καὶ τοιούτου γενομένου πολέμου, εἰς ὃν Ὀλύνθιοι μὲν καὶ νησιῶται ὑπὲρ τῆσδε τῆς γῆς ἀποθνήσκουσι μαχόμενοι τοῖς πολεμίοις, σὺ δέ, ὦ Δικ., πολίτης ὢν οὐδ' ἐστράτευσαι.* A less perfect example occurs in a well-rounded period at 1.36–37 *οἶμαι δ' ὑμᾶς τὸ περὶ ἡμῶν δίκαιον σαφέστατ' ἂν παρ' αὐτῶν τούτων πυνθάνεσθαι . . . . . ὥστ' οὐ χρὴ παρ' ἡμῶν, ἀλλὰ* [*καὶ*] *παρ' αὐτῶν τούτων πυνθάνεσθαι τὸ δίκαιον*; cf. 6.45 (*ἀποχειροτονησάντων*——*ἀπεχειροτονήσατε*); 2.37 (*οὗτος δὲ ὁ συγγενής*,——*τοιοῦτός ἐστιν οὗτος*).

By some,[26] examples of a single clause beginning and ending with the same word (*a*——*a*) are included, cf. 5.13 (*μαρτυρήσας δὲ ταῦτα ἑάλω ψευδομαρτυριῶν*).

The following repetitions, verbally imperfect, may be regarded

[23] *κύκλος γίνεται ὅταν ἀφ' οὗ ἄρξηταί τις ὀνόματος ἢ ῥήματος εἰς τὸ αὐτὸ καταλήξῃ πάλιν μήτε πτῶσιν ἐναλλάξας μήτε σχῆμα μήτε χρόνον κτλ. . . . ἐγχωρεῖ δὲ καὶ περιοδικῶς αὐτὸ λεχθῆναι δύνασθαι.* Hermog. II 252; cf. Gerb. II[1] 202. Volk. 471.

[24] *e. g.*, Kirk, *Demosthenic Style in the Private Orations*, Diss., J. H. U., 1895, p. 10.

[25] Rehdantz, *Xen. Anab.* 5.8.18; 2. 4. 20; 3. 2. 11, etc.

[26] Kingsbury, *A Rhet. Study of the Style of Andocides*, Diss., J. H. U., 1899, p. 26.

as extensions of this figure: 10.18–20 *περὶ τούτων αἴτιον εἰπεῖν ἔχομεν———ὥστε οὐ μικρὰς ἔχομεν αἰτίας περὶ τοῦ πράγματος.* 1.41–43 *τοῖς κατὰ γένος ψηφίζεσθαι μᾶλλον ἢ τοῖς κατὰ διαθήκην ἀμφισβητοῦσι———ὥστε . . . ψηφίσασθαι κατὰ τὸ γένος . . . μᾶλλον ἢ κατὰ τὰς διαθήκας τὰς οὐ δικαίως γεγενημένας.* Cf. 6.57–58 *οἳ οὐ μόνον ὑφ' ἡμῶν ἐλέγχονται κτλ.———ὥστ' οὐ μόνον ὑφ' ἡμῶν ἐλέγχεται κτλ.*

II. Figures of Amplification.[1]

In the group of figures just considered the repetition was essentially verbal and formal, the position of the repeated words determining in each case the precise character of the figure; in the following, repetition, for so it may be regarded, assumes the form of thought repetition or amplification, regardless of clausal position. In this group, I have included:

1. Synonyms (*'Chain-shot'*).
2. *Σχῆμα κατ' ἄρσιν καὶ θέσιν* (*Arsis*).
3. Epexegesis (*σχῆμα καθ' ὅλον καὶ μέρος*).
4. Figura Etymologica.

Synonyms.—The simplest form of amplification is the use of synonyms, so-called. The term, however, is unfortunate because misleading and one is inclined to substitute for it Gildersleeve's *'chain-shot,'* a happy metaphorical designation suggesting a verbal battery. By synonyms,[2] then, is simply meant the linking together of several words, usually in pairs, which have about the same meaning. Isaeus uses them freely, though in their use as in the general sphere of brevity he inclines to Lysianic conciseness rather than Isocratic profuseness. Examples of pleonastic and meaningless combinations, where the orator thinks and feels nothing in the added word, were not found. In Isaeus a thought is regularly

[1] See Rehdantz, *Indices, s. v. Amplificatio.*

[2] *συνωνυμία δέ ἐστιν ὅταν τῷ χαρακτῆρι διαφόροις ὀνόμασι, τῇ δυνάμει δὲ τὸ αὐτὸ δηλοῦσι χρώμεθα πλείοσιν, ἓν μὲν καὶ τὸ αὐτὸ βουλόμενοι δηλοῦν.* Alex. III 30; cf. Volk. 473.

enriched by synonyms only to add dignity[3] and emphasis. Like his fondness for *σχῆμα κατ' ἄρσιν κ. θέσιν*, this predilection seems to betray the influence of Isocrates. The examples may be classified as follows:

1. *Linking of verbs, participles, and adverbs.*

a) *of verbs:* 2.2,44 *δέομαι καὶ ἀντιβολῶ καὶ ἱκετεύω.* 6.57 8.45 *δέομαι κ. ἱκετεύω.* 9.37 *ἀντιβολῶ κ. ἱκετεύω.* 11.22 *πλάττει κ. μηχανᾶται.* 8.19 *ἀντεῖπεν οὐδ' ἠμφισβήτησε.* 5.11 *ὀνειδίζει κ. ἐγκαλεῖ.* 8.20 *κατηγορεῖν κ. ἐξελέγχειν.* 8.26 *ὠθεῖν κ. ἐκβάλλειν κ. κωλύειν συνθάπτειν.* 11.32 *ἐπιτρέπειν οὐδ' ἐθίζειν.* 1.18 *ἐπανορθῶσαι κ. βεβαιῶσαι.* 3.68 *δοῦναι κ. διαθέσθαι.* 8.2 *ἔχουσι βιασάμενοι κ. κρατοῦσι.* 3.1 *προσεποιήσατο οὐδ' ἠμφισβήτησε.* 8.38 *συνεποίουν κ. συνέθαπτον.* 4.19 *οὔτ' ἀποθανόντα ἀνείλετο οὔτ' ἔκαυσεν οὔτε ὠστολόγησεν.* 9.4 *οὐ προὔθετο οὐδ' ἔθαψεν.* 9.28 *ἐφύτευσε κ. ἐγεώργει κ. ἐποίει διπλασίου ἄξιον.* 12.5 *εἴασαν* [*κ. ἐπέτρεψαν*]. 6.65 *ἐναγίζουσι κ. χέονται.*

b) *of participles:* 2.14 *ὑγιαίνων, εὖ φρονῶν, εὖ νοῶν.* 7.1,43 *ζῶν κ. εὖ φρονῶν.* 8.29 *δὶς ἐκδοθεῖσαν, δὶς ἐγγυηθεῖσαν.* 3.64 *ἐκδοθείσας κ. συνοικούσας.* 8.22 *ἱκετευούσης κ. κλαιούσης.* 1.11,43 *ὀργιζόμενος κ. οὐκ ὀρθῶς βουλευόμενος.* 8.41 *κατοικοδομήσας κ. ἐπιβουλεύσας.* 7.45 *σκεψάμενοι κ. διαλογιζόμενοι.* 1.49 *λέγοντες κ. διισχυριζόμενοι.* 11.46 *ὡμολογημένα κ. ἀναμφισβήτητα.* 5.35 *κακῶς πράττοντα κ. πενόμενον.* 2.40 *ὁμολογηθέντα κ. ὁμοθέντα.* 7.42 *οἶκον . . . ἀνῃρηκότων κ. πεπρακότων κ. ἔρημον πεποιηκότων.* 10.15 *εἰρημένων κ. μεμαρτυρημένων.* Also 1.34,40 6.51 9.37 10.17.

c) *of adverbs:* 5.43 *κακῶς κ. αἰσχρῶς.* 7.31 *αἰσχρῶς κ. δεινῶς.* 9.29 *ὀρθῶς κ. δικαίως.* 10.11 *παρανόμως κ. ἀσελγῶς.*

2. *Linking of nouns and adjectives.*

a) *of nouns:* (Bad) 5.11 *ὕβρεως κ. μιαρίας.* 6.46 *τόλμαν κ. ἀναίδειαν.* 8.37 *θεραπείαις κ. κολακείαις.* 1.8 *ἀναισχυντίαν κ. αἰσχροκέρδειαν.* 4.5 *ἐπήρεια κ. παρασκευή.* 3.13 *μάχας κ. κώμους κ. ἀσέλγειαν.* (Good) 7.29 *φιλίας κ. εὐμενείας.* 1.33 *οἰκειότητος*

[3] The dignity of synonyms has often been emphasized, *e. g.*, Aq. Rom. H. 34 (*c.* 38): *communio nominis——utimur eo genere elocutionis, quotiens uno verbo non satis videmur dignitatem aut magnitudinem rei demonstrare;* cf. Dionysius's defence of Demosthenes's use of them against his critics (*Dem. c.* 58) and Blass II 503.

κ. φ. *ib.* 42 συγγένειαν κ. οἰκ. *ib.* 47 οἰκ. κ. ἀγχιστείαν. 8.16 ὑγίειαν κ. κτῆσιν ἀγαθήν. 10.17 οὐσίαν κ. οἶκον. 12.3 τροφῆς τε κ. εὐπορίας. 2.20 ἐρημίαν κ. ἀπαιδίαν. *ib.* 47 θεῶν κ. δαιμόνων. 11.21 κοινωνίαν οὐδὲ διομολογίαν. 5.47 προεδριῶν κ. ἀτελειῶν. *ib.* 43 ἀγροῖς κ. κτήμασιν. 9.36 μνήματα κ. ἱερά. (Judicial) 9.35 νόμου κ. δικαίου. 10.22 νόμους κ. δίκαιον πρᾶγμα. 11.30 δικαίου κ. νόμων. 1.26 *id.* 2.26 νόμοις κ. δικαίοις. 11.18 δίκαιον κ. ὅρκους. 2.47 δίκαια κ. εὔορκα. 6.4 ἐν μιᾷ ψήφῳ κ. ἑνὶ ἀγῶνι. 5.10 κ. ἐπίτροπος κ. κύριος κ. ἀντίδικος. 1.10 ἐπίτροπον κ. κύριον.[4] (Relations) 7.13,15,17,26,43 γεννῆται κ. φράτορες. 7.27 συγγενεῖς κ. φράτορας. 6.64 9.8 δημότας κ. φράτορας. 1.2 οἰκεῖοι κ. προσήκοντες. *ib.* 7 ἀναγκαίους κ. συγγενεῖς. 8.9,10 οἰκέτας κ. θεραπαίνας. 6.15 οἰκείων κ. οἰκετῶν.

b) *of adjectives:* 2.42 δεινὸν κ. αἰσχρόν. *ib.* 41 αἰσχρὸν κ. ἐπονείδιστον. *ib.* 43,43 δεινὸν κ. καταγέλαστον; φαῦλος κ. μηδενὸς ἄξιος. 3.24 πάρεργον κ. φαῦλον. *ib.* 51 ἀναιδὴς ἢ τολμηρός. 11.6 σχέτλιος κ. ἀναιδής. 8.4 ἀναιδέστερον οὐδὲ καταφανέστερον. 5.10 ὀρφανοὶ κ. ἔρημοι κ. πένητες. 3.50 εὐήθη οὐδ' ὀλίγωρον τῶν νόμων. 8.43 ἀσελγὴς κ. βίαιος. 2.23 ἄπαιδι κ. ἀτυχοῦντι. 7.34 ἄδικος οὐδὲ πλεονέκτης. *ib.* 41 κακὸν οὐδὲ ἄχρηστον. 1.29 εὐνουστέρους κ. μετριωτέρους. 6.47 9.13 ἱερῶν μήθ' (κ.) ὁσίων. 6.49 σεμνὰ κ. εὐσεβῆ. 11.32 ἁπλᾶ κ. γνώριμα. 3.19 ἀδήλων κ. ἐξαίφνης γιγνομένων. 7.5 ἄγαμος κ. ἄπαις. 2.37,46 ἄπαιδα κ. ἀνώνυμον. *ib.* 23 ἐπίφθονον κ. οὐ δίκαιον. 8.19 ἀστῆς κ. ἐγγυητῆς. 6.47 νόθῳ μηδὲ νόθῃ. 5.46 τοσούτου κ. τοιούτου. 7.11 τοιαῦται κ. τηλικαῦται. Cf. 5.39 οὕτω κ. τοσαῦτα.

3. *Linking of phrases:* 6.2 συγγνώμην τε ἔχειν κ. μετ' εὐνοίας ἀκροάσασθαι. 7.14 ἤσκει κ. δι' ἐπιμελείας εἶχεν. 8.20 γάμους ἐστιᾷν κ. γαμηλίαν εἰσενεγκεῖν. 10.1 κ. λέγειν δεινοὶ κ. παρασκευάσασθαι ἱκανοί. 6.2 χρῆσθαι τούτοις κ. φίλους νομίζειν. 1.39 ταῖς μεγίσταις ζημίαις κ. τοῖς ἐσχάτοις ὀνείδεσι. 2.3 φίλος . . . κ. ἐπιτήδειος . . . κ. ἐχρῆτο οἰκείως. 3.19 οἰκειοτάτους κ. οἷς ἂν τυγχάνωμεν χρώμενοι μάλιστα. 6.65 ὁσίαν κ. κατὰ τοὺς νόμους. 7.18 3.12 ὀρθῶς κ. κ. τ. νόμους. 7.26 κυρίως κ. κ. τ. νόμους. 2.2 προσηκόντως τε κ. κ. τ. νόμους. 4.2 ἁπλούστερον κ. κατὰ φύσιν μᾶλλον. 8.16 (θυσίας)

[4] Not taking ἐπίτροπον with οἰκείων, see Schö, p. 182.

ἐκοινωνοῦμεν κ. τὰ ἱερὰ συνεχειρουργοῦμεν κ. συνεπετίθεμεν κ. τἆλλα συνεποιοῦμεν. 5.7 *δυστυχησάσης τῆς πόλεως κ. στάσεως γενομένης κἀγῶνος. ib.* 32 *ἀνακρίναντες . . . κ. πυθόμενοι. ib.* 47 *ὑπεριδὼν . . . κ. καταφρονήσας.* 12.3 *ἐκ παιδίου τρέφων κ. ἀσκῶν κ. εἰς τοὺς φράτορας εἰσάγων.*

Σχῆμα κατ' Ἄρσιν καὶ Θέσιν.[5]—Only imperfect definitions are available, *e.g.*, (*σχῆμα κτλ.*) *συνίσταται ἐκ τῆς „οὐ" καὶ τῆς ἐναντίας αὐτῇ καὶ μάλιστα τοῦ „ἀλλὰ" συνδέσμου,*[6] or, *ein sondern nach voraufgegangener Negation.*[7] No mention is made of a companion form, which, being less common, is often more rhetorical, namely, positive preceding negative. This dual character suggests the following simple classification:

I. *Negative–Positive*, or where the negative statement precedes the positive, *type*: *οὐ λόγῳ——ἀλλ' ἔργῳ* (2.44). In its cumulative form: 7.38 (4-fold) *οὐκ ἐκ συμμορίας . . . ἀλλ' ἐκ τῶν αὐτοῦ δαπανῶν, οὐδὲ δεύτερος αὐτὸς ὢν ἀλλὰ κατὰ μόνας, οὐδὲ δύο ἔτη διαλιπὼν ἀλλὰ συνεχῶς οὐδ' ἀφοσιούμενος ἀλλ' κτλ. ib.* 35 (3-fold) *οὐδὲ ἀλλότριον ἀλλ' ὄντα ἀδελφιδοῦν, οὐδ' αὖ μικρὰ πεπονθὼς ἀλλὰ μεγάλα ἀγαθὰ ὑφ' ἡμῶν, οὐδ' αὖ ἀφιλότιμον . . . ἀλλὰ κτλ.* with polysyndeton. *ib.* 44 (2-fold) 8.20 (3-fold). Epexegetical: 9.12 (*μαρτύρων*) *μὴ τῶν μάλιστα χρωμένων ἀλλὰ τῶν ἐντυχόντων.* 1.13 *τεκμηρίοις χρῆσθαι μὴ τοῖς μετ' ὀργῆς πραχθεῖσιν κτλ.* Antithetical: 1.3 *οὐχ ἡμῖν ἐγκαλῶν ἀλλ' ὀργισθεὶς κτλ. ib.* 15 *οὐχ ἡμῖν ἐγκαλῶν ἀλλὰ Δεινίᾳ πολεμῶν.* A very common type is 7.34 *οὐκ ἀγνοῶν ἀλλὰ σαφῶς εἰδώς.* So 11.36,38 *οὐδ' ὑμᾶς ἀγνοεῖν κτλ.* 2.19 *οὐ παρανοῶν οὐδὲ γυναικὶ πειθόμενος . . . ἀλλ' εὖ φρονῶν.* 5.29 *οὐκ ἀναγκαζόμενοι ἀλλ' ἑκόντες.* 6.2 (with litotes) *ἀγὼν οὐ μικρὸς αὐτοῖς, ἀλλὰ περὶ τῶν μεγίστων.* 7.37 *οὐ ἀχρήστους ἀλλ' . . . προθυμοτάτους.* 8.1 *οὐκ ἄπαιδος τελευτήσαντος, ἀλλ' . . . παῖδας καταλελοιπότος. ib.* 4 *μηδὲν ἀγνοήσαντες ἀλλὰ σαφῶς εἰδότες.* 2.5 *οὐκ ἄπροικον ἀλλὰ τὴν ἴσην προῖκα ἐπιδόντες.* 11.6 *οὐ προσῆκεν ἀπορεῖν ἀλλ' εὐθὺς λέγειν. ib.* 16 *οὐκ ἠμφισβήτουν ἀλλ' ἡσυχίαν εἶχον. ib.* 48 *οὐ τῶν λειτουργούντων κτλ.*

Of special interest are: 5.24 *οὐχ ὅπως* (*not only not*) *τι ἐκ τοῦ κλήρου εἰληφώς, ἀλλὰ προσαπολωλεκὼς τετταράκοντα μνᾶς.* 6.21

[5] Or less properly *Arsis*, for brevity's sake.

[6] Anon. III 129; cf. Hermog. II 328. [7] Volk. 560.

οὐχ ὅπως ἐπαύσατο, ἀλλὰ τελευτῶν παντελῶς διητᾶτο ἐκεῖ. Cf. 8.25 1.14,15 *οὐ μόνον αὐτὸς οὐκ εἰσεκάλεσεν, ἀλλὰ καὶ . . . ἀπέπεμψεν.* 2.14 *οὐκ . . . οὐδ' ἀσθενῶν · ἀλλ' ὑγιαίνων, εὖ φρονῶν, εὖ νοῶν.* 8.15 *οὐδεπώποτε ἄνευ ἡμῶν ἀλλ' . . . πανταχοῦ παρῆμεν.* 6.24 *οὐ παίδων ἕνεκα ἐγάμει ἀλλ' ἵνα τοῦτον εἰσαγάγοι.* 11.28 *οὔτ' αὖ διὰ ταῦτα . . . ἀλλ' ὅτι κτλ.* 5.30 *οὐ διὰ κτλ.* 1.6 *οὐχ ὅτι ἀδίκως κινδυνεύω . . . ἀλλ' ὅτι ἀγωνίζομαι πρὸς οἰκείους.* 2.23 *οὐχ ὅτι*——*ἀλλ' ὅτι.* Also: 2.15 *οὐκ ἐνιαυτὸν ἕνα ἢ δύο, ἀλλὰ τρία καὶ εἴκοσιν ἔτη.* 5.18,18 *μὴ συναριθμεῖν ἀλλὰ συγχέαι τὰς ψήφους*——*οὐ μόνος ἀλλὰ καὶ* M. *ib.* 47 *οὐ διὰ τὸ γένος ἀλλὰ διὰ τὴν ἀνδραγαθίαν.* 6.52 *μὴ διαμαρτυρίᾳ κωλύειν ἀλλ' εὐθυδικίᾳ εἰσιέναι.* 7.12 *μὴ συγγενεῖς ἄνδρας ἀλλὰ καὶ τοὺς τυχόντας.* *ib.* 24 *οὐ κατὰ τὸν πατέρα ἀλλὰ κατὰ τὴν μητέρα.* 8.10 *μὴ μέλλουσι δώσειν ἔλεγχον ἀλλ' ἤδη δεδωκόσι.* *ib.* 14 *οὐ δήπου τοῖς ἡμετέροις ἀλλὰ πολὺ μᾶλλον τοῖς τούτων μάρτυσιν.* *ib.* 31,31 *αὐτὸς μὴ*——*ἀλλ' οἱ παῖδες; οὐ τούτοις ἀλλ' ἡμῖν προσήκει.* *ib.* 32 *οὐκ ἂν οὗτος*——*ἀλλ' ἡμεῖς.* *ib.* 44 *οὐδεμίαν αἰτίαν εἴχομεν ἀλλ' ἀναμφισβήτητοι κτλ.* 9.3 *ἐμοῦ δὲ οὐκ ἐπιδημοῦντος ἀλλὰ στρατευομένου.* *ib.* 8 *εἰ μὴ ἄνευ τῶν οἰκείων*——*ἀλλὰ συγγενεῖς παρακαλέσας.* *ib.* 26 *οὐδὲ προῖκα*——*ἀλλὰ μισθὸν εἴληφεν.* 10.3 *οὐ τούτων*——*ἀλλὰ τῆς ἐμῆς μητρὸς πατρῴος.* *ib.* 13 *μήτε πατρὶ ὄντι, ἀλλ' ἀνεψιῷ.* *ib.* 18 *οὐ γὰρ τοῦτό ἐστι σκεπτέον, ἀλλὰ τὸ πρᾶγμα εἰ δίκαιον ἢ μή.* *ib.* 23 *ταῦτα δὲ οὐ τούτων ὄντα ἀλλ' ἡμέτερα.* 11.29 *οὐ δίδωσι μεθ' ἡμᾶς τοῖς ἡμετέροις παισὶ*——*ἀλλὰ τοῖς πρὸς μητρός.* *ib.* 48 *οὐ γὰρ τὸ ἔργον ἀφανὲς κτλ.* 1.10 *οὐχ ἡμῖν ἐγκαλῶν*——*ὁρῶν δὲ ἡμᾶς κτλ.* *ib.* 14 *οὐχ οὕτως ἀσθενῶς διακείμενος, ἀλλ' ἔτι πολλῶν οὐσῶν ἐλπίδων.* *ib.* 18 *οὐ λῦσαι βουλόμενος αὐτὰς ἀλλ' ἐπανορθῶσαι.* *ib.* 37 *ὥστ' οὐ χρὴ παρ' ἡμῶν, ἀλλὰ* [*καὶ*] *παρ' αὐτῶν τούτων.* *ib.* 50 *μὴ συκοφαντεῖν ἀλλὰ δικαίως τούτων ἀμφισβητεῖν.* 2.20 *οὐχ ὑπ' ἐκείνης πεισθεὶς*——*ἀλλὰ μάλιστα μὲν ὑπὸ τῆς ἐρημίας.* *ib.* 40 *Μενεκλῆς οὐ παρεφρόνει ἀλλὰ πολὺ μᾶλλον οὗτος.* 3.21 *οὐ μεθ' ἑνὸς οὐδὲ μετὰ δυοῖν, ἀλλ' ὡς ἂν μετὰ πλείστων δυνώμεθα.* 4.24 *οὐκ ἔστιν ὁ Α. οὐδ' ὁ Α.*——*ἀλλ' ἕτεροι.* 1.2 *οὐκ ἀγνοοῦντες*——*ἀλλὰ καταγνόντες.* *ib.* 3 *οὐχ ἡμῖν ἐγκαλῶν ἀλλ' ὀργισθείς.* 8.25 *οὐκ ἐκωλυόμην συνθάπτειν ἀλλὰ πάντα συνεποίουν.* 4.14 *οὐκ ἐάν τις διαθῆται μόνον*——*ἀλλὰ ἐὰν εὖ φρονῶν.* 6.64 *οὐ γὰρ ἂν εἴπῃ μητρὸς ὄνομα*——*ἀλλ' ἐὰν ἐπιδεικνύῃ.* 5.37 *οὐχ ὁ πατὴρ . . . κατέλιπεν, ἀλλ' ὑμεῖς ἔδοτε τῇ ψήφῳ.*

II. *Positive–Negative.*—Here the negative statement follows the positive, *type:* ἔργῳ——καὶ οὐ λόγῳ (2.38). 2.35 *id.* 7.16 τότε——πρότερον δὲ μή. 8.33 γένος γὰρ ἀλλ' οὐχὶ συγγένεια τοῦτ' ἐστίν. 11.25 κατὰ γένος ἠμφισβήτουν, οὐ κατὰ δόσιν. 3.13 ἑταίρα ἦν τῷ βουλομένῳ καὶ οὐ γυνή. 5.5 εἰδότες τἀληθῆ——ἀλλὰ μὴ ἐξηπατημένοι. 7.32 ἀνεψιὸς ὢν ἀλλ' οὐκ ἀδελφός. *ib.* 43 φιλίας αὐτοῖς πολλῆς ὑπαρχούσης, ἔχθρας δ' οὐδεμιᾶς πώποτε γενομένης. 5.38 τοῦτο ἐπέδωκεν, οὐκ εἰσήνεγκεν. 1.45 οἱ παῖδες οἱ τούτων, οὐκ ἐκεῖνος ἐγίγνετο κύριος. 6.65 ταῦτα γάρ ἐστιν ἔλεγχος ἅπαντα καὶ οὐ λοιδορία. 10.21 ταῦτα γάρ ἐστι περὶ ὧν ὑμᾶς δεῖ τὴν ψῆφον ἐνεγκεῖν, οὐκ εἰ κτλ. 2.38 πρὸς ἐμὲ——οὐ πρὸς τὸν Μ. 4.25 Σμίκρου ἦν καὶ οὐ Θρασυμάχου. 8.31 ἀδελφὸς οὗτος αὐτῷ, μὴ ἀδελφιδοῦς. *ib.* 32 τόνδ' εἶναι κληρονόμον ἀλλὰ μὴ ἡμᾶς; *ib.* 38 ὅπως ἐκεῖνος δοκοίη θάπτειν ἀλλὰ μὴ ἐγώ. 1.7 (ὥσπερ) ἐχθροὺς——καὶ οὐκ ἀναγκαίους κτλ. 5.30 ὡς ἐχθροὺς ἀλλ' οὐ προσήκοντας. 10.9 κατὰ διαθήκας——ἄλλως δὲ οὐκ ἔξεστιν. 12.5 ἐξ ἄλλου τινὸς ἀνδρὸς——καὶ οὐκ ἐκ τοῦ ἡμετέρου πατρός. 11.11 ἐμοὶ μὲν ἀγχιστεύειν, τοὺς δ' ἐξ ἐκείνων γεγονόσιν οὐκ ἦν. 8.31 συνοικῆσαι μὲν ἂν τῇ γυναικὶ κύριος ἦν, τῶν δὲ χρημάτων οὐκ ἄν, ἀλλ' οἱ παῖδες (pos.—neg.—pos.).

Cf. the following extensions: 4.27 οὔτε ἀποδεδημήκασιν——οὔτ' ἐνθάδε μένοντες ἄχρηστοί εἰσι τῇ πόλει, ἀλλὰ καὶ στρατεύονται κ. εἰσφέρουσι κτλ. 6.14 7.6,25,27,39 9.30 10.3,24 11.12,21.

Epexegesis.—A third form of amplification is what may be designated broadly as epexegesis,[7] including: a) σχῆμα καθ' ὅλον καὶ μέρος: 1.16 οἱ τούτων φίλοι καὶ Κηφίσανδρος.[8] 6.55 ἔχθιστον ἐνόμιζε διά τε τὴν ἄλλην πονηρίαν, καὶ διότι τῶν συγγενῶν μόνος κτλ. Conversely: 5.8 ὑπὸ Μέλανος τοῦ Αἰγυπτίου καὶ τῶν ἐκείνου φίλων.[9] Cf. 9.4 7.35. b) instances where a thought is expanded by being stated both positively and negatively: 3.68 οὐκοῦν μετὰ τῶν θυγατέρων ἔστι δοῦναι καὶ διαθέσθαι τὰ αὐτοῦ· ἄνευ δὲ τῶν γνησίων θυγατέρων οὐχ οἷόν τε κτλ. 1.29 ᾧ καὶ ἀναγκαῖον εὖ ποιεῖν ἡμᾶς καὶ αἰσχρὸν ἡμῶν ἀμελῆσαι. 4.11 ὑμᾶς χρὴ περὶ αὐτῶν ὡς οἷόν τε

[7] See Rehdantz, *Indices*, pp. 16 f.

[8] From § 28 it appears that Cephisander himself had been one of these friends. Schö., p. 185.

[9] *ubi non Melanis, sed Dicaeogenis amici intelligendi sunt, ex quibus unum fuisse Melanem ex § 49 apparet.* Lincke, p. 24.

ἀκριβέστατα ἐξετάζειν καὶ μηδὲν εἰς ὅσον δύνασθε παραλείπειν. 8.15 10.10. c) *epexegesis proper* or where a thought is stated in a single word and then analysed or explained, *e. g.*, 6.18 *ἐδόκει εὐδαίμων εἶναι (καὶ γὰρ οὐσία . . . κ. παῖδες κ. γυνὴ κ. τἆλλ' ἐπιεικῶς εὐτύχει).* 8.32 *τρέφειν τοὺς γονέας· γονεῖς δ' εἰσὶ μήτηρ κτλ.* 2.8 *δοῦναι χάριν ταύτην αὐτῷ, ἐκδοῦναι ἄλλῳ αὐτήν. ib.* 13 *μόνην ταύτην καταφυγὴν——τὸ ἐξεῖναι ποιήσασθαι κτλ.* 3.45 *ἔχοι ἄν τις ψεῦδος προφασίσασθαι πρὸς ὑμᾶς· ἢ γὰρ λαθεῖν σφᾶς προσποιήσαιτ' ἂν οὗτος, κτλ.* 7.34,34 *ἐμοῦ δὲ πεῖραν εἰλήφει, δοκιμασίαν ἱκανὴν λαβών. εἴς τε γὰρ τὸν πατέρα . . . οἷος ἦν ἀκριβῶς ἤδει, τῶν τ' οἰκείων ἐπιμελῆ καὶ τἀμαυτοῦ πράττειν ἐπιστάμενον· ἐν ἀρχῇ τε, θεσμοθετήσας, κτλ.* 1.36–37 *καὶ γένει . . . καὶ ἐπιτηδείως διέκειτο——εἴ τε γὰρ διὰ τὴν τοῦ γένους ἀγχιστείαν . . . εἴ τε διὰ τὴν φιλίαν κτλ.* 2.11 *ὑμῶν οὖν βούλομαι τὸν ἕτερον ποιήσασθαι, ὁποτέρῳ ὑμῶν καλῶς ἔχει.*[10] Other types are: 2.24 *τοῖς μὲν ἄλλοις ἅπασιν ἀνθρώποις καὶ Ἕλλησι καὶ βαρβάροις.* 11.49 *ἅπαντα γὰρ καὶ τὴν τριήρη καὶ αὐτὸν . . . ἀπώλεσε. ib.* 12 *τοῖς πρὸς μητρὸς——ἀδελφοῖς καὶ ἀδελφαῖς καὶ παισὶ τοῖς τούτων κτλ.* 8.35 *Κίρων γὰρ ἐκέκτητο οὐσίαν, ὦ ἄν., ἀγρὸν μὲν . . . οἰκίας δ' ἐν ἄστει δύο.* 2.46 *τοῦ κλήρου τοῦ πατρῴου, εἴτε μείζων ἐστὶν οὗτος εἴτε ἐλάττων.* 8.15 *ἀλλ' εἴ τε μικρὰ εἴ τε μεγάλα θύοι, πανταχοῦ . . . συνεθύομεν.* 1.47 *ἐν ἀμφοτέροις, ὦ ἄν., καὶ ἐν τῷ δοῦναι καὶ ἐν τῷ λαβεῖν.* 7.29 *οὐδ' εἰ μηδέτερον τούτων ὑπῆρχε, μήτε ἔχθρα πρὸς τούτους μήτε φιλία πρὸς ἡμᾶς.* 3.72 *ἀλλ' οὔτε ἐγένετο οὔτ' ἔστι . . . ἐγγυτέρω ἡμῶν οὐδὲ εἷς· ἀδελφὸς μὲν γὰρ οὐκ ἦν αὐτῷ, κτλ.*

Figura Etymologica.—This figure, of less rhetorical than grammatical value, is regarded by some[11] as a species of alliteration. The alliterative element, in my opinion, is accidental rather than essential, since not infrequently it is either absent altogether or destroyed by intervening words.[12] Two important laws, which in no way apply to alliteration, are imperative in

[10] The common formulas, *θάτερα . . . ἢ . . . ἤ* (1.22,38 3.74), *ἕτερα, (τοῦτο) . . . ἤ (εἴτε) κτλ.* (3.58,24 7.38), *οὐδέτερον, οὐδὲν, ὁμοίως κτλ.* (12.2 4.3 7.25) are omitted; also *δύο, ὁ μὲν . . . ὁ δέ* type, *e. g.*, 2.3 5.15,31,41,42 6.6,6,32 7.5,10,18 8.35.

[11] *e. g.*, G. Landgraf, *de. fig. etym. ling. Latinae*, Acta Seminarii philol. Erlangensis, 1881, II, p. 5.

[12] *e. g.*, 1.3 2.2,17,26,39,42 3.25,60 5.25,41 6.21,39,46,50 7.41 8.35 10.22 11.34.

figura etymologica: 1) that the words should be congeneric (*necessitudo etymologica*); 2) that they should be grammatically coördinated (*necessitudo grammatica*). Figura etymologica, then, may be defined as the concurrence, not immediate necessarily,[13] of two congeneric[14] and grammatically coördinated words, which form a single, though intensified, idea. Isaeus in common with all the orators, especially Aeschines and Demosthenes, employs this figure more or less freely in its customary sphere, technical expressions of the courts and of politics:

I. *Judicial.*—*ἀγῶνα ἀγωνίζεσθαι* 2.43. *γραμματείῳ γραφέντι* 5.25, cf. 9.12. *γραφὴν γραφείς* 8.41. *γ. γραψάμενος* 11.31. *διαθήκας διέθετο* 1.11,15,48. *δ. διατίθεσθαι* 1.20. *δ. ἃς διέθετο* 1.3 10.22 F 1. *διαιτηταὶ ἀπεδιήτησαν* 12.12. *διαιτητοῦ δίαιταν ἔχοντος* 12.11. *δίκην δικάσασθαι* 3.9. *δ. δικάσαντες ib.* 12. *δ. ἐδικάσατο ib.* 78. *δ. καταδεδικάσθαι* 4.9. *λῆξιν λαχεῖν* 3.2,57,60, 62,67. *λ. ἔλαχον ib.* 57. *λήξεις ἔλαχε* 6.46. *λήξει, ἣν λαχών* 3.43. *μαρτυρίαν μαρτυρῆσαι* 12.6. *μ. ἐκμαρτυρησάμενος* 3.25. *μ. μαρτυρηθείσας* 3.11,56. *μ. μεμαρτυρημένων ib.* 17. *μ. ἣν ἐμαρτύρουν* 11.25, cf. 9.10. *μάρτυς διεμαρτύρησε τἀληθῆ* 2.2,17. *μ. τἀληθῆ μαρτυροῦντας* 8.5,13. *μ. μαρτυρησάντων ib.* 38. *ψηφισμάτων ἃ ἐψηφίσατο* 6.50.

II. *Political.*—*ἀναθήματα ἀνέθεσαν* 5.41,44. *ἀρχὰς ἄρχειν* 7.39. *εἰσφορὰν εἰσήνεγκεν* 7.40. *ε. εἰσενήνοχε* 4.29. *εἰσφορὰς εἰσενεγκών* 5.45. *ε. εἰσενηνόχασιν, εἰσφέρει* 6.60,60. *ἐπίθημα ἐπέθηκα* 2.36. *λειτουργίας λειτουργῆσαι* 5.36. *λ. λελειτούργηκε* 6.60 7.38 5.45. *λειτουργίαν ἐξελειτούργησεν* 7.40. *μίσθωσιν ἣν μισθωσάμενος* 11.34. *νίκας νενίκηκεν* 6.60. *πομπὴν συμπέμψαι* 6.50. *στρατείας ἐστράτευμαι* 2.42 7.41. *σ. στρατευόμενος* 10.25 9.15. *στρατείαν ἐστράτευται* 4.29. *χορηγίας ἐχορήγησαν* 5.41. *χορῷ χορηγῶν* 7.40. Also: *γόνῳ γεγόνασι* 3.59,61. *δέησιν δεόμενος* 9.34. *λόγους λέγειν* 1.17 8.24. *λόγον λεχθῆναι* 3.59. *λόγῳ ᾧ λέγει* 2.26. *οἰκίαν ᾤκει* 8.35. *οἰ. ἣν ᾤκει* 6.21,39. *ποίησις ἐποιήθη* 2.39. *τὰ πεπραγμένα πεπρᾶχθαι* 5.7. *ἄκληρον*

[13] In alliteration, the concurrence is regularly immediate and of two *or more* words.

[14] Kühner (*Gr. Lat.*, II. 72.2. b) includes words of *kindred meaning*, *e. g.*, 1.14 2.28,31,38,40 4.5 8.17 11.6 12.9, cited on p. 18.

κλήρου 2.46. Cf. ἀσθενῶν νόσον 1.14. πλείονι λόγῳ εἰπεῖν 4.5. ὅρκον ὤμοσεν 11.6 12.9. ὅρκους ὀμόσας 2.40,38. ἐπίφθονον πρᾶγμα ποιῶν *ib.* 23. δωρεὰν δοῦναι *ib.* 31. λοιποὺς καταλελειμμένους 8.17.

A closer study of these examples[15] discloses a striking feature of this figure, namely, that the noun and verb are rarely found without a limiting adjective, pronoun, genitive, or equivalents. If the noun and verb occur unmodified, they are usually of different signification (*heterosema*),[16] otherwise there would be tautology. So in this list, excluding instances with the article or in conjunction with a relative clause, and those with equivalents, only two examples,[17] out of the total number (73), remain unmodified. The rest have a limiting 1) *adjective:* 1.17 2.36,46 3.59 4.29,29 5.36,41,45 6.60,60,60 7.38,40 9.15.34 12.6; 2) *adverb:* 5.7; 3) *pronoun:* 1.11,15,20,48 2.43 3.9,25,59,78 6.46 7.40,40 8.24; 4) *genitive:* 3.2,57,57,60,62,67 (κλήρου λῆξιν), 4.9 (δίκην ταλάντου), 8.41 (γραφὴν ὕβρεως); 5) *equivalents:* 5.41 (τούτων μαρτύρια . . . ἀναθήματα . . . μνημεῖα τῆς αὐτῶν ἀρετῆς, ἀνέθεσαν). 2.42 (στρατείας, ὅσαι κτλ.). 3.17 (ἐν τῇ προτέρᾳ). 5.25 (ἐπὶ τοῦ δικαστηρίου). *ib.* 45 (εἰς τὸν πόλεμον). Cf. 8.5,13 2.2,17 (τἀληθῆ μαρτυρεῖν). 12.12 (διαιτηταὶ ἀπεδιήτησαν). 4.9 (δίκην κατα δεδικ.); 6) *with the article:* 2.39 3.11,12,56 6.50,60[4] 7.39,41 8.35,38 10.25 12.11; 7) *in conjunction with a relative clause, e. g.*, 1.3 (διαθήκαις, ἃς διέθετο), 2.26 3.43 5.44 6.21,39,50 10.22 11.25,34. In these the force of the figure is considerably weakened; in 9.10 5.15,37, it is practically lost.

It should be further noted: a) that cumulative instances were rare (6.60 7.40 4.29); b) that examples of cognate subjects were included (2.2,17,39 3.11,17,56,59 4.9 5.25 8.5,13,38 12.12 Cf. 9.12).

[15] For incomplete statistics of all the Att. Orr., see E. R. Schulze, *Comment. philol. in honorem Ribbeckii*, Leipzig, 1888, pp. 153 ff.

[16] Cf. σαββατίσητε τὸ σάββατον (*make the Sabbath a real Sabbath*), logion 2, Λόγια Ἰησοῦ *from an Early Greek Papyrus*, Grenfell and Hunt, London, 1897. On this *narrower* signification of the noun, see Lobeck, *Paralipomena Gramm. Gr.* pp. 501 f.; Krüger, *Gr. Sprachlehre*, 46.4.5.*a*.1.

[17] 11.31 γραφὴν γραψάμενος (καὶ ἐμὲ διαβάλλων); 3.61 γόνῳ γεγόνασιν.

III. Figures of Parallelism.

These are the so-called *Gorgianic Figures:* PARISON, PAROMOION, ANTITHESIS, and PARONOMASIA.[1] They belong to the *figures of language* (*σχήματα λέξεως*) and are distinctly rhetorical. In each case there is a parallelism: in parison, a parallelism of structure; in paromoion, a parallelism of structure, enriched by the additional element of sound; in antithesis, a parallelism of structure and sense; in paronomasia, a parallelism of sound and sense. Of the four, parison and paromoion are the most artificial, and lend an effect purely artistic;[2] antithesis and paronomasia, however, having been less dependent on Gorgias, possibly, for their introduction into literature[3] because of their natural popular character,[4] are less artificial, and should in each instance be strictly formal and betray rhetorical design.

Π*άρισον* or Π*αρίσωσις*. — Aristotle's definition will suffice: *παρίσωσις δ' ἐὰν ἴσα τὰ κῶλα.*[5] An unimportant sub-species of parison is isocolon, which, prescribing a syllable-equality of cola,[6] may be relegated to the general storehouse of rhetorical figures, aptly styled 'unnecessary refinements of terminology.'

How readily parison and paromoion combine,[7] and how naturally parison occurs in antithetical cola,[8] will appear from the examples. It will also be apparent that Isaeus seldom employs parison or paromoion with conscious art but more often accident, either due to an inflected language or the fact that any other order of words would have been unnatural, sometimes impossible, comes in to weaken, if not to vitiate, the effect of the apparent figure. To draw exactly the line between conscious art and accident, is difficult and apt to result in a subjective dogmatism. An endeavor has been made in the following examples to indicate

[1] For a thorough review of the evidence on which this classification is based, see Robertson, *The Gorgianic Figures in early Greek Prose*, Diss., J. H. U., 1891, pp. 3–7. [2] Cf. Hermog. II 334 f. [3] Robertson, pp. 8 f.

[4] See Casanowicz, *Paronomasia in the Old Testament*, Diss., J. H. U., 1894, p. 5.

[5] Arist. I 194; cf. Hermog. II 332 f.; Gerb. II[1] 144; Volk. 482.

[6] *εἶδος δὲ τοῦ παρομοίου τὸ ἰσόκωλον ἐπὰν ἴσας ἔχῃ τὰ κῶλα τὰς συλλαβάς.* Demetr. III 267. [7] *e. g.*, 1.15 2.25 4.10 5.44 7.28,44 8.29 10.1 11.36.

[8] *e. g.*, 1.15 2.25 4.11 5.21,39,44 7.29 10.16.

this line approximately. In several instances, Isaeus betrays a very evident disregard, if not a positive dislike, for these figures.[9] Of the two, he prefers parison, and this preference is probably due to his fondness of antithesis, 'the home of parison'. The examples follow: 5.21 *τί ἡμεῖς ὠφελούμεθα νικήσαντες | ἢ τί οὗτος ἐζημιώθη ἡττηθείς; ib.* 39 *ἃ ἐγὼ αἰσχύνομαι λέγειν | οὗτος δὲ ποιῶν οὐκ ἠσχύνετο. ib.* 44 *καὶ αὐτὸς μὲν ἠξίους κεκτῆσθαι ἅ σοι οὐδὲν προσῆκε χρήματα | τοῖς δὲ θεοῖς οὐκ ἀπέδωκας ἃ ἐκείνων ἐγίγνετο ἀγάλματα.* 1.15 *οὐχ ἡμῖν ἐγκαλῶν | ἀλλὰ Δεινίᾳ πολεμῶν.* 8.29 *δὶς ἐκδοθεῖσαν | δὶς ἐγγυηθεῖσαν.* 9.32 *οὐ μόνον τὰς διαθήκας λέγοντες | ἀλλὰ καὶ τὸ γένος προστιθέντες.* 10.1 *καὶ λέγειν δεινοὶ | καὶ παρασκευάσασθαι ἱκανοί. ib.* 16 *μέλλοντες | ὠφεληθήσεσθαι μὲν μηδέν | ζημιωθήσεσθαι δὲ μεγάλα.* 11.36 *ὅτι μὲν οὖν | οὔτε περὶ τούτων οὐδὲν δίκαιον πεποίηκεν | οὔτε περὶ τῶν ἄλλων ἀληθὲς οὐδὲν εἴρηκεν.* 7.28 *καὶ ἐξ ὧν ἤκουσαν | καὶ ἐξ ὧν ᾔδεσαν. ib.* 29 *μήτε ἔχθρα πρὸς τούτους | μήτε φιλία πρὸς ἡμᾶς. ib.* 44 *οὔτ' ἐκείνῳ παῖδα εἰσπεποιηκὼς | ἀλλὰ τὸν οἶκον ἐξηρημωκώς || οὐδὲ τούτῳ ἂν εἰσποιήσας | ἀλλ' ὁμοίως ἂν καὶ τοῦτον ἐξερημώσας || καὶ ἔχθρας μὲν τηλικαύτης ὑπαρχούσης αὐτοῖς | διαλλαγῆς δὲ οὐδεμιᾶς πώποθ' ὕστερον γενομένης.* 2.25 *ζῶντα θεραπεύσειν | καὶ τελευτήσαντα θάψειν.* 4.10 *ἢ τῶν χρημάτων κληρονομήσοντι | ἢ τὸ παιδίον ἀστὸν ποιήσοντι. ib.* 11 *οὕτω γὰρ ἂν | οὐθ' οἱ νόμοι κατεφρονοῦντο | οὔτε τὰ γένη ὑβρίζετο.* So 4.12 8.1,46. An intentional extension of the thought for the sake of parallelism is seen in 1.29 *ᾧ | καὶ ἀναγκαῖον εὖ ποιεῖν ἡμᾶς | καὶ αἰσχρὸν ἡμῶν ἀμελῆσαι.* 4.11 *ὑμᾶς χρὴ περὶ αὐτῶν ὡς οἷόν τ' ἀκριβέστατα ἐξετάζειν | καὶ μηδὲν εἰς ὅσον δύνασθε παραλείπειν.* 10.9 *οὔτ' ἂν ἐβούλετο ταῦτα [δια]πρᾶξαι | οὔτε ἐξῆν δοῦναι τὰ ἑαυτοῦ ἑτέρῳ.* Cf. 11.48 *τὸ χωρίον ἀποδόμενος | καὶ τριήρη πριάμενος | καὶ ταύτην πληρωσάμενος.* 9.4 *ὁρῶντες | τὸν πατέρα τὸν ἐμὸν ἀρρωστοῦντα | ἐμὲ δὲ οὐκ ἐπιδημοῦντα.* 7.17 *ἐκείνῳ οὐκ ἀπιστούντων | ἐμέ τε οὐκ ἀγνοούντων.* Also 5.35 7.23.

[9] *e. g.*, paromoion is apparently avoided in: 11.33 λαχέτω——λαβέτω. *ib.* 13 δεδωκότων——πεποιηκότων. *ib.* 34 εἰπάτω——λαβέτω. *ib.* 38 ἔχοιμι μέμψιν (instead of μεμφοίμην)——ἐπαινοίμην. 1.1 ἥλθομεν——ἥκομεν. *ib.* 34 ἐ[χ]χούσας——ἀρεσκούσας. 2.28 λαβόμενος——βουλόμενος. Cf. 6.23 (ἔσοιντο). 10.22 9.25 (ἥκει φέρων). 2.10 (θάψοι).

Παρόμοιον or Παρομοίωσις.—Paromoion (HOMOIOTELEUTON) is structure-parallelism enriched by the additional element of sound-parallelism. Here Aristotle's definition is too broad: *παρομοίωσις δ' ἐὰν ὅμοια τὰ ἔσχατα ἔχῃ ἑκάτερον τὸ κῶλον. ἀνάγκη δὲ ἢ ἐν ἀρχῇ ἢ ἐπὶ τελευτῆς ἔχειν.*[10] By thus defining paromoion as the similarity of words at the beginning or end of cola and adding: *καὶ ἀρχὴ μὲν ἀεὶ τὰ ὀνόματα, ἡ δὲ τελευτὴ τὰς ἐσχάτας συλλαβὰς ἢ τοῦ αὐτοῦ ὀνόματος πτώσεις ἢ τὸ αὐτὸ ὄνομα*, Aristotle includes epanaphora (*a*——, *a*——) under similarity at the beginning of cola (*ὁμοιοκάταρτον*[11]) and under similarity at the end of cola not only homoioteleuton and homoioptoton (*τὰς ἐσχάτας συλλαβὰς ἢ τοῦ αὐτοῦ ὀνόματος πτώσεις*) but also antistrophe (*ἢ τὸ αὐτὸ ὄνομα*). Unwilling to adopt this definition in its entirety, which would force one to regard antistrophe and epanaphora as Gorgianic figures,[12] I use the terms paromoion and homoioteleuton interchangeably, reckoning homoioptoton (*identity of case*) as a variety of homoioteleuton and polyptoton (*change of case*) as a variety of paronomasia (see p. 25).

Few artistic or even intentional examples of paromoion occur in Isaeus. Even Or. 5, rich in other rhetorical ornament (see *Tabular Summary*, at end) yields but one highly rhetorical example, § 44 * *χρήματα——ἀγάλματα*.[13] Orr. 7,8, and 11 can boast only of these: 7.28 * *ἤκουσαν——ᾔδεσαν*. *ib.* 39 *εἰς αὐτὸν μὲν τὰ μέτρια ἀναλίσκειν οἰόμενος δεῖν, τὰ δ' ἄλλα τῇ πόλει περιποιεῖν.* Largely accidental are: 11.24 *οὐ μόνον δὲ τοῦτο πεποίηκεν, ἀλλὰ καὶ τὸ πάντων ἐναντιώτατον πρᾶγμα εἴρηκεν*. 7.38 *ἀφοσιούμενος——παρασκευαζόμενος*. 8.29 *δὶς ἐκδοθεῖσαν, δὶς ἐγγυηθεῖσαν*. 11.36 * *πεποίηκεν——εἴρηκεν*. *ib.* 33 *δικασάσθω——πραξάσθω* (avoided just before, *λαχέτω——λαβέτω*). *ib.* 28 *δέδωκεν——πεποίηκεν*. Besides these, a few isolated instances: 2.25 * *θεραπεύσειν——θάψειν*. 4.10 * *κληρονομήσοντι——ποιήσοντι*. 1.23 *ὀργισθῆναι——δεηθῆναι*. *ib.* 40 *ἀναγκάσετε——ποιήσετε*. 4.21 *ἐξαπατῆσαι——ἀποστερῆσαι*.

[10] Arist. I 194; cf. Gerb. II[1] 149; Volk. 482.

[11] Little warrant exists for this term, *e. g.*, omitted by Volk. (p. 482); see Robertson, p. 18, with references.

[12] Against this Blass (I 144) protests.

[13] Examples with an asterisk will be found under parison (above) cited in full.

The effect of the homoioteleuta in the following is seriously impaired by the chance-element, *e. g.*, in some, any other order of words would have been unnatural: 7.17*,29*,44* 9.4* 10.1* 1.15*. Cf. 11.48*. In others, a minor but not unimportant principle, *correspondence of accent*,[14] is disregarded: 5.8 *εἰσελθόντες ——λέγοντες*. 7.39 *ἔχειν——ὠφελεῖν*. 8.1 *τολμῶσιν——ἐλπίζωσιν*. 2.26 *ᾧ νυνὶ λέγει, καὶ οἷς ποιεῖ*. 4.24 *μαρτυροῦσιν——ἀμφισβητήσουσιν*. 7.40 *ποιεῖν——σώζειν*. 9.32 *λέγοντες——προστιθέντες*. Cf. 10.8 *ἀναισχυντοῦσιν, ὦ ἄνδρες,——ἀξιοῦσι*. 2.5 *φίλοι——οἰκεῖοι. ib.* 10 *ζῶντα γηροτροφήσοι | καὶ τελευτήσαντα θάψοι αὐτὸν | καὶ . . . ποιήσοι. ib.* 28 *πραθῆναι——ἀποστῆναι*. 4.13 *ἀλλαγῆναι——μεταγραφῆναι*.

Of homoioptoton: 8.26 *ὠθεῖν κ. ἐκβάλλειν κ. κωλύειν συνθάπτειν*. 3.54 5.16 7.35,42 8.40 11.20,35 12.2.

Ἀντίθεσις or *Ἀντίθετον*.—By the Greek Rhetoricians antithesis is regularly defined as a contrast in words or thoughts or both.[15] But so inherent is the antithetical (*μὲν——δέ*) structure in the Greek language that modern scholars[16] incline to restrict it to a formal opposition of both words and thoughts.[17] The difficulty in detecting rhetorical design, usually great, is lessened somewhat in an author fond of antithesis, where the presumption is in favor of conscious art. This is true of Isaeus only in part, for, while Demosthenic strength in argument, the 'home of antithesis,' and occasionally an Isocratic straining after balanced symmetry of clauses are among his strong characteristics, in Orr. 3,4,6, and 12 formal antithesis is conspicuously absent. Among his best are those in the epilogue of Or. 5, §§ 39–47: 5.39 *ἃ ἐγὼ αἰσχύνομαι λέγειν, οὗτος δὲ ποιῶν οὐκ ᾐσχύνετο* (the distinct force of the infinitive and participle with *αἰσχύνομαι* should be noted). *ib.* 44 *καὶ αὐτὸς μὲν ἠξίους κεκτῆσθαι ἅ σοι οὐδὲν προσῆκε χρήματα, τοῖς δὲ θεοῖς οὐκ ἀπέδωκας ἃ ἐκείνων ἐγίγνετο ἀγάλματα*

[14] *ὅμοιον τῷ τόνῳ* (Tib. III 75).

[15] *e. g.*, *ἀντίθετον μὲν οὖν ἐστι τὸ ἐναντίαν τὴν ὀνομασίαν ἅμα καὶ τὴν δύναμιν τοῖς ἀντικειμένοις ἔχον, ἢ τὸ ἕτερον τούτων*. Anax. I² 63; cf. Gerb. II² 13; Volk. 485.

[16] *e. g.*, Volk. 487.

[17] Cf. Anax. *ib. κάλλιστον μὲν οὖν εἴη ἂν τὸ κατ' ἀμφότερα ἀντίθετον, καὶ κατὰ τὴν δύναμιν καὶ κατὰ τὴν ὀνομασίαν*.

(with parison, paromoion, and paronomasia).[18] *ib.* 46 Ὀλύνθιοι [19] *μὲν καὶ νησιῶται ὑπὲρ τῆσδε τῆς γῆς ἀποθνήσκουσι μαχόμενοι τοῖς πολεμίοις, σὺ δέ, ὦ Δικ., πολίτης ὢν οὐδ' ἐστράτευσαι.* *ib.* 21 *τί ἡμεῖς ὠφελούμεθα νικήσαντες, ἢ τί οὗτος ἐζημιώθη ἡττηθείς;* *ib.* 35 *οὔτ' ἐλεεῖν ἐστε δίκαιοι ὡς κακῶς πράττοντα καὶ πενόμενον, οὔτ' εὖ ποιεῖν ὡς ἀγαθόν τι εἰργασμένον.* 10.16 *μέλλοντες ὠφεληθήσεσθαι μὲν μηδέν, ζημιωθήσεσθαι δὲ μεγάλα.* 1.15 *οὐχ ἡμῖν ἐγκαλῶν ἀλλὰ Δεινίᾳ πολεμῶν.* 2.15 *κάλλιον ἦν ζῶντα πείθειν . . . μᾶλλον ἢ τελευτήσαντα ὑβρίζειν.* *ib.* 10 *ζῶντα γηροτροφήσοι καὶ τελευτήσαντα θάψοι*; the same, slightly varied, in 2.25,37,45 (cf. §§ 36,42,43). 7.17 *ἐκείνῳ οὐκ ἀπιστούντων ἐμέ τε οὐκ ἀγνοούντων.* *ib.* 29.29 *μήτε ἔχθρα πρὸς τούτους μήτε φιλία πρὸς ἡμᾶς.* Also 9.10,19 8.44 7.23 1.23,33,33,34,35,40,43. Cf. 9.25. A few instances of antithesis of words or of thoughts only are not without rhetorical effect: 8.39 *ἵνα μὴ δοκοῖεν οὗτοι μὲν ἀνηλωκέναι πάντα, ἐγὼ δὲ οὐδέν.* 1.11 *κακῶς ποιεῖν ἡμᾶς ἐβουλήθη, τοὺς μηδὲν αὐτὸν ἠδικηκότας*; 2.23 *ὄντων γὰρ αὐτῷ παίδων ἐκείνῳ ὄντι ἄπαιδι.* 10.1 *ὥσπερ Ξ. οὑτοσὶ δύναται ψευδῆ λέγειν . . . οὕτω κἀγὼ τἀληθῆ κτλ.* 7.15 *αὐτὸς μὲν οὐδὲν ἂν ἔτι πρᾶξαι . . . δυνηθείς, ἐμοῦ δὲ . . . πάντα οἷόν τε ἐσομένου ποιεῖν.* Also 1.1 3.45 4.11,24 9.35 12.10.

Παρονομασία.—Paronomasia is preëminently a parallelism of sound,[20] irrespective of structure, *i. e.*, of the relative position of the words in the cola. With this parallelism of sound may be coupled dissimilarity or similarity of sense: if the former, the figure is highly rhetorical and finds a place among the Gorgianic figures; if the latter, it is merely repetition in its simplest form. This gives rise to the following distinction in terminology and double treatment:

I. *Gorgianic Paronomasia*, where the words vary but slightly in form and have a different meaning.[21] A real play on words

[18] For other combinations, see notes 7 and 8, under parison.

[19] v. r. Κορίνθιοι, Schö., p. 292; Benseler, *De Hiatu*, etc., p. 186.

[20] Like Alliteration and Assonance (Rime), paronomasia is dependent on the physical side of language, and probably antedates literature in written form; see Casanowicz, pp. 5 f.

[21] With this definition the Greek Rhetoricians substantially agree, *e. g.*, (*παρον. γίνεται*) *ὅταν τι τῶν λεχθέντων εἰς τὴν διάνοιαν ὀνομάτων ἢ ῥημάτων βραχὺ μεταποιήσαντες ἑτέραν κινήσωμεν ἔννοιαν.* Alex. III 36; cf. Gerb. II[1] 159; Volk. 479; Straub, p. 136; Casanowicz, p. 2.

exists and is most effective when consisting in a minimum of dissimilarity of sound and a maximum of dissimilarity of sense. Its various forms may be included under two heads: a) *words of different roots* (*Parechesis*[22]): 5.34 μὴ μόνον τὰ ὀνόματα αὐτῶν ἔχωμεν ἀλλὰ καὶ τὰ χρήματα. *ib.* 44 αὐτὸς μὲν ἠξίους κεκτῆσθαι . . . χρήματα, τοῖς δὲ θεοῖς οὐκ ἀπέδωκας . . . ἀγάλματα. 6.15 οὐκ εἰς τὴν ἀνάκρισιν μόνον δεῖ πορίζεσθαι ὀνόματα, ἀλλὰ τῇ ἀληθείᾳ γεγονότα ἀποφαίνεσθαι. Cf. 2.40 ὀμόσας ὅρκους πάλιν νῦν ἥκει τὰ ὁμολογηθέντα καὶ ὁμοθέντα παραβάς. 1.6 κακῶς ποιεῖν——κακῶς παθεῖν. b) *words having the same root*, rarely[23] remaining unchanged, usually with changes and additions:

1. Of the preposition: *added* in 2.8 ἐδεῖτο οὖν ἡμῶν δοῦναι χάριν ταύτην αὐτῷ, ἐκδοῦναι ἄλλῳ αὐτήν (his wife). 8.33 γένος γὰρ ἀλλ' οὐχὶ συγγένεια τοῦτ' ἐστίν; *more often changed*, ἐπιδίδωμι——ἐκδίδωμι, 1.39 2.3 3.8,49,51 8.8,8 10.25. 2.9 ἐκδίδομεν——ἀποδίδωσιν. 5.34 ἀποψηφίσασθαι——κατεψηφίσατο. 8.33 ἡ μὲν (θυγάτηρ) γὰρ ἐξ ἐκείνου γέγονεν, ὁ δὲ (ἀδελφὸς) μετ' ἐκείνου. *ib.* 30,30 οἱ μετ' ἐκείνου φύντες ἢ οἱ ἐξ ἐκείνου γεγονότες——οἱ μὲν . . . συγγενεῖς, οἱ δ' ἔκγονοι. 6.43 τοσαῦτα μὲν τοίνυν χρήματα ἐκ τῆς οἰκίας ἐκφορήσαντες——προσόδους . . . διαφορήσαντες. 7.1 εἴ τις τελευτήσειν μέλλων διέθετο, εἴ τι πάθοι, τὴν οὐσίαν ἑτέρῳ, καὶ ταῦτ' ἐν γράμμασι κατέθετο. Cf. κατὰ τοὺς νόμους——παρὰ τ. νόμους 11.6, etc.

2. Of other prefixes: *added* in 5.13,15 μαρτυρήσας δὲ ταῦτα ἐάλω ψευδομαρτυριῶν; *changed* in 7.9 ἐξ εὐπόρου τε ἀπορωτέρῳ. 1.2 οὐκ ἀγνοοῦντες, ὦ ἄν., τὸ δίκαιον, ἀλλὰ πολλὴν ἐρημίαν ἡμῶν καταγνόντες. 11.38 εἰ Σ. ἄπορα τὰ πράγματα καταλιπόντος αὐτὸς εὔπορος ὤν. 2.43 ὑπὸ μὲν εὖ φρονοῦντος . . . ὑπὸ δὲ παραφρονοῦντος. 5.43 οὔτε κατεζευγοτρόφηκας, ἐπεὶ οὐδὲ ζεῦγος ἐκτήσω ὁρικὸν οὐδεπώποτε. Cf. 3.63 μηδὲν γένει προσήκοντα——κατὰ γένος προσήκουσαν. 8.20 γάμους ἑστιᾶν καὶ γαμηλίαν εἰσενεγκεῖν.

[22] If the term parechesis (cf. modern pun) must be retained, the distinction is: in paronomasia there is *identity of root*, in parechesis, *difference of root*. See Casanowicz, p. 3, *n.* 3; cf. Blass. II 176.

[23] No example of a play on the same word unchanged was found.

2.46 ἄκληρον μὲν ἐμὲ ποιεῖν τοῦ κλήρου. *ib.* 23 ὄντων γὰρ αὐτῷ παίδων ἐκείνῳ ὄντι ἄπαιδι. *ib.* 26 ποιῶν κύριον——ἄκυρον ποιῆσαι. 5.25 ἃ μὲν αὐτοῖς συμφέρει . . . κύριά φασιν εἶναι, εἰ καὶ μὴ γέγραπται, ἃ δ' οὐ συμφέρει, οὐ κύρια, εἰ μὴ γέγραπται. Cf. 2.5.

3. Change of case (*polyptoton*): 6.28 οὐδεὶς οὐδενὶ . . . οὐδεμίαν. 3.68 οὔτε δοῦναι οὐδενὶ οὐδέν. 5.39 οὕτω καὶ τοσαῦτα λελειτούργηκε Δ. ἀπὸ τοσούτων χρημάτων (with irony). 9.1 ἑαυτῷ——ἑαυτοῦ 11.5.

4. Change of voice, mood, tense, etc.: 5.11 ἀδικούμενός τι . . . ἀδικῶν ὅτι κτλ. *ib.* 21 ἀποδόντα —— ἀποδοῦναι. 3.79 γαμηλίαν . . . εἰσενεγκεῖν καὶ εἰσαγαγεῖν . . . θυγατέρα. Cf. 6.21.

2. *Repetitive Paronomasia.* Paronomasia (in the wider sense), in which there is a rhetorical[24] repetition of the same word in the same sense,[25] I have ventured to term *repetitive paronomasia*, *e. g.*, 7.44 οὔτ' ἐκείνῳ παῖδα εἰσποιηκὼς ἀλλὰ τὸν οἶκον ἐξηρημωκώς, οὐδὲ τούτῳ ἂν εἰσποιήσας ἀλλ' ὁμοίως ἂν καὶ τοῦτον ἐξερημώσας. 8.12 εὑρεθῆναί τι τῶν ζητουμένων—— ζητεῖτε εὑρεῖν. 6.47 νόθῳ μηδὲ νόθῃ. 11.25 (repetition of ἀλλά in a lively tilt with the opponent). 2.35,38 ἔργῳ καὶ οὐ λόγῳ (echoes of καὶ λόγῳ καὶ ἔργῳ (2) in § 32). 7.30 ταῦτα γιγνώσκουσιν——ταῦτ' ἔγνωκε. 8.14 μεμαρτυρήκασι τοίνυν (2). 2.1 ἐποιήθη——ποιηθῆναι. *ib.* 22 οὐκ ἂν ποιησάμενος ἄλλον οἰκειότερον ἐμοῦ ποιήσαιτ' ἄν. 3.7 τότε——τότε. 5.24 ἀποστὰς —— ἀφεστάναι. *ib.* 25 ἐγγυησάμενος —— ἐγγυήσασθαι. 2.28 ὠνουμένοις μὴ ὠνεῖσθαι. 8.28 ἐπιδείξειε——ἐπιδεικνύς; *ib.* 4 προσέσχετε——προσέχειν.

Alliteration.[26]—The simplest and probably the oldest[27] form of

[24] On unrhetorical and careless repetition, see p. 5, *n.* 4.

[25] This form of repetition is not treated in Greek Rhetoric; cf. Cornificius (IV. 14. 20), *s. v. traductio*, quoted in Robertson, p. 26.

[26] A modern term, probably first used by Pontanus, an Italian humanist of the XV. century (see Volk., 515, *n.* 2), but the figure is noted in Charisius (Keil I 282) *s. v.* Parhomoeon. Cf. Hermog. (II 251) under Parechesis; on the effect of the respective consonants, see Dionys., *de comp. verborum*, § 11.

[27] See Casanowicz, pp. 8 ff.

paronomasia is alliteration, or the recurrence[28] of the same initial letter(s) in succeeding words. Regularly the succession is immediate.[29] If the words are not alliterative but contain or end in[30] similar sounds, the figure is assonance. This poetic element Isaeus rarely introduces into his prose. Even the following, from which have been excluded purely accidental examples, arising from the article and inflection, are largely unintentional:

a) *of alliteration*, 3.59 *γόνῳ γεγόνασι γνήσιοι. ib.* 2 *τρία τάλαντα τίμημα.* 8.33 *πάμπολυ πρότεροι.* 10.18 *πῶς ποτε πολύν.* 2.21 *οὕτως οὗτος.* 3.63 *μηδαμόθεν μηδέν.* 9.24 *προσῄει πωλῶν τὸ πρᾶγμα καὶ τοὺς οὐδὲν προσήκοντας πείθων.* 3.68 *δοῦναι οὐδενὶ οὐδέν.* 7.43 *βούλομαι διὰ βραχέων ὑμᾶς ὑπομνήσας.* Also: 1.17 *βούλομαι βραχέα.* 10.9 *ἑαυτοῦ ἑτέρῳ. ib.* 15 *δικαίως δοκῶσιν.* 1.12 *βλάπτειν βουλόμενος.* 7.30,42. 1.48. In figura etymologica, the following: (λ) 3.59,67 5.36,45 7.38 1.17 (also cited below); (γ) 3.61 11.31 3.59 (also cited above); (δ) 1.15 2.31 9.34; (σ) 10.25; (χ) 7.40; (ν) 6.60; (*εἰσ*) 6.60.

b) *of assonance:* 2.18[31] *ἔφη με χρῆναι γῆμαι.* 3.4[31] *μαρτυρῆσαι ἐγγυῆσαι. ib.* 31 *ἔτη ἤδη* (*μὴ ᾖδει*). 8.34 *τῶν πατρῴων, τῶν παππῴων.* 7.34 *σαφῶς εἰδώς.* Cf. 2.27 *ἐγὼ ἔχω.* 11.12 *ὦ ἐγώ.* 6.56 *πότερον δικαιότερον.*

c) *of both combined:* 4.27 *τἄλλα πάντα ποιοῦσι τὰ προσταττόμενα.* 9.4 *προσποιούμενος πάλαι υἱὸς εἰσπεποιῆσθαι οὐ προὔθετο* 1.17 *τοὺς ἄλλους λόγους λέγειν.* Cf. 5.46 *ὑπὲρ τῆσδε τῆς γῆς.*

ANAPHORA (ab, a′b′) and CHIASMUS (ab, b′a′).[32]—Of anaphora, in the wider sense,[33] there are two distinct kinds.[34] One is a

[28] Thus alliteration is also a form of repetition, under which it might properly be treated. [29] Cf. Fig. Etym., p. 16.

[30] For examples of Homoioptoton, see under Paromoion, p. 22.

[31] Cited by Rehdantz, *Indices*, *s. vv.*

[32] By these symbols is meant that a′b′ or b′a′ need not be verbal repetitions of ab or ba but that the relative succession of words is the same (anaphora) or reversed (chiasmus).

[33] Cf. Nägelsbach (*Lat. Stylistik*, Nürnberg, 1888, pp. 639 ff.): *die einfache Anaphora——nicht blos die bekannte Wiederholung desselben Wortes am Anfang mehrerer Sätze, sondern hier vornehmlich die Wiederkehr derselben Wortfolge entweder in dem nämlichen Satze oder in verschiedenen.*

[34] See p. 6, *n.* 12.

mere verbal repetition, epanaphora, and belongs to rhetoric; the other is a parallelism in clausal structure, anaphora, and belongs rather to style. The former has already been treated under figures of repetition (p. 6), the latter with its closely related opposite (chiasmus) may receive brief mention in concluding the figures of parallelism. In chiasmus[35] the confusion lies between it and anastrophe, but the relation these sustain to each other is similar to that of anaphora and epanaphora, thus:

chiasmus (ab,b′a′) : anastrophe (–b,b–) : : anaphora (ab,a′b′) : epanaphora (a–, a–).

Effect.—The satisfaction that the hearer takes in the symmetrical balance of anaphora is compared by Moy (p. 105) to the listener's enjoyment of certain musical phrases, where the pleasure of the ear is enhanced by the return of a motif, for which it has been prepared by a preceding and for which it has been waiting with eagerness.

Yet the symmetry of Isaeus is logical rather than musical, and the reader's mind is kept intent on the thought rather than the form. Thus it is that few instances either of anaphora or chiasmus were found formally perfect, while imperfect, or what may be called anaphoric and chiastic arrangements were not infrequent. The highest rhetorical effect is gained when the two are combined, either interwoven, or more commonly one (regularly anaphora) following the other. The best illustration of this last and perhaps the most characteristic of Isaeus is 3.75, where one chiastic and two anaphoric clauses are not only combined but combined in chiastic relation to one another, thus (omitting unessential words):

ἐκ μὲν τοῦ | θυγατέρα εἰσαγαγεῖν × *καὶ μὴ ποιήσασθαι ἀδελφόν,*

ἐκ δὲ τοῦ | τοῦτον μὲν ποιήσασθαι = *τὴν δὲ μὴ εἰσαγαγεῖν,*

τὴν μὲν ἄκληρον κατέστησε =[36] *τὸν δὲ κληρονόμον κατέλιπε.*

So 3.68 *ἐὰν . . . καταλίπῃ ἄρρενας* × *ἂν δὲ θηλείας καταλίπῃ . . . μετὰ τῶν θυγατέρων ἔστι δοῦναι καὶ διαθέσθαι τὰ αὐτοῦ* = *ἄνευ δὲ*

[35] Slight and imperfect mention of chiasmus is found in Greek Rhetoric; cf. Hermog. II 242 f.; Alex. III 40, under *προσυναπάντησις*; Gerb. II[1] 221 f.; Volk. 488; Nägelsbach, 640; especially, Steele, *Chiasmus in Sallust*, etc., Diss., J. H. U., 1890, Introd. [36] × and = indicate chiasmus and anaphora respectively.

τῶν γνησίων θυγατέρων οὐχ οἷόν τε οὔτε ποιήσασθαι οὔτε δοῦναι οὐδενὶ οὐδὲν τῶν ἑαυτοῦ. Anaphora follows chiasmus also in 1.4,20 6.60,60; in 7.43 and 9.1 chiasmus follows anaphora.

Simple anaphora occurs in: 5.21 *τί ἡμεῖς ὠφελούμεθα νικήσαντες, ἢ τί οὗτος ἐζημιώθη ἡττηθείς;* 1.9 *θεῖος ὢν ὀρφανοὺς ὄντας.* 5.47 *ὑπεριδὼν . . . σίτησιν, καταφρονήσας . . . ἀτελειῶν.* 11.48 *τὸ χωρίον ἀποδόμενος καὶ τριήρη πριάμενος καὶ ταύτην πληρωσάμενος.* 10.1[2] *καὶ λέγειν δεινοὶ καὶ παρασκευάσασθαι ἱκανοί.* Also: 7.16,40 1.7,25,39,40,40,45 4.12,29 5.4,25 6.2,2 8.20,46 10.1[1] 11.9,10,47. Less perfect: 1.5,43 2.10,29 4.1 6.43,65 7.32,44 8.13. Largely accidental: 1.49 2.13,45 4.11,30 5.5,42 6.5,52 9.12. Cf. 1.28, 33,37,42 9.36.

Of chiasmus, the following: 5.14 *ἀφεὶς γὰρ τοὺς μάρτυρας καὶ ἡμᾶς προδούς.* 1.2 *οὐκ ἀγνοοῦντες, ὦ ἄν., τὸ δίκαιον, ἀλλὰ πολλὴν ἐρημίαν ἡμῶν καταγνόντες.* *ib.* 3 *οὐχ ἡμῖν ἐγκαλῶν ἀλλ' ὀργισθεὶς τῶν οἰκείων τινί.* 10.25 (double) *κόσμιον δ' ἐμαυτὸν παρέχων καὶ ποιῶν τὰ προσταττόμενα καὶ τὰς στρατείας στρατευόμενος.* 6.60 (double) *χορηγεῖ μὲν τραγῳδοῖς, εἰς δὲ τοὺς τριακοσίους ἐγγέγραπται καὶ εἰσφέρει τὰς εἰσφοράς.* 5.41 *πάσας μὲν χορηγίας ἐχορήγησεν, εἰσήνεγκαν δὲ . . . χρήματα πολλά.* Also: 1.10[37] 2.15 5.8,30,30,36 6.3 7.41 8.42 10.9. Less perfect: 2.14 5.4,24,27 6.2,20,29 8.8[1],16,18 11.34. The following are incomplete (*chiastic*): 2.28 . . . *λαβόμενος καὶ βουλόμενος* . . . 3.79 . . . *εἰσενεγκεῖν καὶ εἰσαγαγεῖν* . . . 8.44 . . . *ληφθεὶς καὶ παθὼν* . . . *ib.* 17 . . . *ἴσασιν——ἴσασι* . . . 10.22 . . . *περὶ τῶν ἑαυτοῦ, περὶ μέντοι τῶν ἀλλοτρίων* . . . 7.36 . . . *πεποίηκα· γεγυμνασιάρχηκα* . . . 8.3 *ἀποστερῶν . . . ἐπάγων.* *ib.* 38 *ἀπειληφέναι . . . ἀπολαβεῖν.* 8.8[2] *ἐκδίδωσι . . . ἐπιδίδωσι.* 9.24 *πωλῶν . . . πείθων.* Cf. 1.44 2.26,44 5.7.

IV. Figures of Dramatic Vivacity.[1]

Under this head are included figures which lend a vivacious and dramatic effect to style, namely: PROSOPOPOEIA, APOSTROPHE, HYPOPHORA, PROLEPSIS, RHETORICAL QUESTION (and ANSWER), ASYNDETON, POLYSYNDETON, HYPERBATON, HYPOSTROPHE, and OATHS.

[37] taking *οἰκείων* with *ἐπίτροπον* (Schö., p. 182).

[1] Or the 'enlivening' (*belebende*) figures, so-called.

Προσωποποιία.—In prosopopoeia an absent character is introduced as if present[2] and an imaginary conversation follows. As generally accepted by the ancient rhetoricians, it included all forms of personification.[3] Sustaining such a vital relation to ἠθοποιία,[4] accounts, perhaps, for only two Isaean instances: 6.53 πῶς ἂν περιφανέστερον ἐξελεγχθείη τὰ ψευδῆ μεμαρτυρηκὼς ἢ εἴ τις αὐτὸν ἔροιτο· „Ἀνδρόκλεις, πῶς οἶσθα κτλ. 8.24 καίτοι εἰ μὴ ἦν θυγατριδοῦς Κίρωνος, οὐκ ἂν ταῦτα διωμολογεῖτο, ἀλλ' ἐκείνους ἂν τοὺς λόγους ἔλεγε „σὺ δὲ τίς εἶ; σοὶ δὲ τί προσήκει θάπτειν; οὐ „γιγνώσκω σε· οὐ μὴ εἴσει εἰς τὴν οἰκίαν."

Ἀποστροφή.—Apostrophe is here used in its narrow, technical sense, as the act of turning from the judges to address the adversary.[5]

It is not a habit[6] with Isaeus, though his agonistic[7] style of argumentation naturally lent itself to apostrophe and direct interrogation. Barring 6.25–26 and the instances in Or. 3, its effect is passionate, aggressive, and ironical, unfailing characteristics of this figure. Of sudden, sharp turns, 6.54 is an instance: the prosopopoeia in § 53 being followed after a short explanatory remark to the judges by the abrupt σὺ δ' οὐ παραγενόμενος διαρρήδην μεμαρτύρηκας κτλ. More characteristic, as well as powerful, is the long apostrophic arraignment of Dicaeogenes, with which Or. 5 ends (§§ 43–47) *e. g.*, (§ 43) τὸν μὲν τούτου οἶκον σύ, ὦ

[2] προσωποποιία ἐστι παραγόμενον πρόσωπον τὸ οὐκ εἰς τὸ δικαστήριον παρόν, ἀποδημῶν ἢ τεθνεὼς κτλ. Aps. I 386; cf. προσώπου διάπλασις ἢ μηδέποτε γενομένου, ἢ γενομένου μέν, οὐκέτι δὲ νῦν ὄντος. Anon. III 177; Zon. III 162.

[3] *e. g.*, ἢ τοῖς ἀψύχοις πρόσωπον προστιθεῖσα καὶ λόγους αὐτοῖς ἁρμοδίους προσάπτουσα. Anon. III 212.

[4] *Cf.* Cornif. IV. 53.66 *cum, aliqua, quae non adest, persona confingitur, quasi adsit, aut cum res muta aut informis fit eloquens et forma ei et oratio attribuitur ad dignitatem accommodata aut actio quaedam.* On whole subject, see Devries, *Ethopoiia: A Rhet. Study of the Types of Character in the Orations of Lysias*, Diss., J. H. U., 1892.

[5] ἀποστροφὴ δέ ἐστιν ὅταν ἀπὸ τῶν δικαστῶν πρὸς τὸν ἀντίδικον ἀποστρέφῃ τὸν λόγον. Tib. III 61; cf. Aq. Rom. H. (p. 25); Gerb. II² 61; Volk. 500.

[6] Occurring in Orr. 3,5,6,9, and 11, only.

[7] On Isaeus's skill in the 'art of grappling' (τὸ ἐναγώνιον), see Jebb II 305; cf. Moy, pp. 108 ff.

Δικ., παραλαβὼν κακῶς καὶ αἰσχρῶς διολώλεκας, καὶ ἐξαργυρισάμενος πενίαν ὀδύρῃ, ποῖ ἀναλώσας; κτλ. . . . (§ 45) *διὰ τί οὖν ἀξιώσεις σου τοὺς δικαστὰς ἀποψηφίσασθαι, ὦ Δικ.*; introducing hypophora, which closes with the stinging *σὺ δέ, ὦ Δικ., πολίτης ὢν οὐδ' ἐστράτευσαι* (§ 46); finally the abrupt *ἧς σοι οὐδὲν μέτεστιν, ὦ Δικαιόγενες*, at the very end of the oration (§ 47), where a final appeal to the judges is naturally expected.[8] With this instance should be compared another, equally characteristic of Isaeus and best illustrating the dramatic effect of this figure, 11.4–5: having previously addressed his opponent with the sharp command: *σὺ δ' ἀνάβηθι δεῦρο, ἐπειδὴ δεινὸς εἶ διαβάλλειν καὶ τοὺς νόμους διαστρέφειν* (§ 4), the speaker suddenly interrupts the reading of the law with the curt *ἐπίσχες* to the clerk, and then turns upon his adversary with the lively *ἐρωτήσω σέ. ἀδελφός ἐσθ' ὁ παῖς Ἀγνίου ἢ ἀδελφιδοῦς ἐξ ἀδελφοῦ ἢ κτλ.* (§ 5). At 9.23 a witness, the speaker's own uncle, receives somewhat similar treatment: *καίτοι, Ἱερόκλεις, πολλὰ κἀγαθὰ παθὼν ὑπὸ Θεοφράστου τοῦ πατρὸς τοῦ ἐμοῦ, ὅτε χεῖρον ἔπραττες ἢ νυνί, καὶ ὑπὸ Ἀστυφίλου, οὐδετέρῳ αὐτοῖν τὴν ἀξίαν χάριν ἀποδίδως.* The remaining instances are mere combinations of apostrophe and question in argumentative form. With one exception they occur in Or. 3: §§ 40–41; §§ 45–46; §§ 48–49; §§ 69–71. 6.25–26.

Ὑποφορά or SUBJECTIO—Hypophora is an objection raised by the speaker himself, for the sake of immediate refutation. In its complete form, it is resolvable into a) *πρότασις* (=*ἡ ἐπαγγελία τῆς ὑποφορᾶς*), usually *φήσειεν* (*εἴποι*) *ἄν τις*, or simply *ἀλλά*; b) *ὑποφορά* (=the opponent's objection); c) *ἀντιπρότασις* (=*ἡ τῆς λύσεως ἐπαγγελία*); d) *ἀνθυποφορά* or *λύσις* (=the speaker's refutation).[9] A solitary example of its full form occurs at 10.18–19,

[8] This abrupt ending is defended by Blass (II 546) on the ground of its being Isaean. Scheibe (praef. XXVIII) remarks: *videtur deesse epilogus*; but cf. the endings of Orr. 3, 8, and 10. The same independence and originality manifest themselves in his treatment of the proem: of the nine orations having proems, five (Orr. 1,2,5,6,7) open with *μὲν solitarium* (see *n.* 37, below) and Address; in the proems of Orr. 3,4,8, and 10, the ethos naturally expected is lacking, *e. g.*, the abrupt *ἄνδρες δικασταί* of 3.1; of the rest, the proem is wanting in Orr. 11 and 12; omitted in Or. 9.

[9] Hermog. II 207; cf. Tib. III 77 (*ὑ. ἐ. ὅταν μὴ ἐξῆς προβαίνῃ ὁ λόγος, ἀλλ' ὑποθείς τι ἢ ὡς παρὰ τοῦ ἀντιδίκου ἢ ὡς ἐκ τοῦ πράγματος ἀποκρίνηται πρὸς αὐτόν, ὥσπερ δύο ἀντιλεγόμενα πρόσωπα μιμούμενος*); Gerb. II² 54; Volk. 493; Rehdantz, *Indices*, *s. v.*

where the speaker removes a possible objection on the part of the judges; (protasis) *ἴσως οὖν ἄν τις, ὦ ἄν., τὸν χρόνον ὑμῶν θαυμάσειε,* (hypophora) *πῶς ποτε πολὺν οὕτως εἰάσαμεν . . .* (antiprotasis) *ἐγὼ δὲ οἶμαι μὲν οὐ δίκαιον εἶναι . . .* (anthypophora) *ὁ γὰρ πατὴρ κτλ.* More commonly the protasis or antiprotasis or both are omitted and in Isaeus this shorter form gains additional liveliness,[10] since the opponent's objection (*ὑποφορά*) is regularly put in the form of an ironical question, the answer to which constitutes the speaker's own refutation (*ἀνθυποφορά*). Besides this, the whole hypophoric period is, with few exceptions, introduced by a question for amplification.[11] A typical instance is 5.45–46: *διὰ τί οὖν ἀξιώσεις σου τοὺς δικαστὰς ἀποψηφίσασθαι, ὦ Δικ.; πότερον ὅτι πολλὰς λειτουργίας λελειτούργηκας τῇ πόλει . . .; ἢ ὡς τριηραρχῶν πολλὰ κακὰ τοὺς πολεμίους εἰργάσω . . .; ἀλλ' οὐδέν σοι τούτων πέπρακται. ἀλλ' ὡς στρατιώτης ἀγαθός; ἀλλ' οὐκ ἐστράτευσαι κτλ.* Double hypophora occurs also at 2.21 *ἡδέως δ' ἄν μοι δοκῶ τούτου πυθέσθαι τοῦ φάσκοντος εὖ φρονεῖν, τίνα ποιήσασθαι ἐχρῆν αὐτὸν τῶν συγγενῶν; πότερα τὸν υἱὸν τὸν τούτου; ἀλλ' οὐκ ἂν αὐτῷ ἔδωκεν . . . ἀλλὰ τὸν τῆς ἀδελφῆς . . .; ἀλλὰ τὴν ἀρχὴν οὐκ ἐγένετο αὐτῷ οὐδεὶς τούτων τῶν συγγενῶν.* 11.25 *διὰ τί ἂν μεταδώσειν ὡμολόγουν . . .; πότερα δ' οὐκ ἦν μοι λαχεῖν, εἰ μὴ πείσαιμι τούτους; ἀλλ' ὁ νόμος τῷ βουλομένῳ δίδωσι τὴν ἐξουσίαν, ὥστε τοῦτο οὐκ ἦν αὐτοῖς εἰπεῖν ἀλλ' . . . μαρτυρίαν . . .; ἀλλὰ κατὰ γένος ἠμφισβήτουν, οὐ κατὰ δόσιν, ὥστ' οὐδὲν ἔδει μαρτύρων.* 3.72–73 *τίνος γὰρ ἕνεκα . . .; πότερον ὅτι . . .; ἀλλ' οὔτε ἐγένετο οὔτ' ἔστι . . . . . οὐδὲ εἷς, κτλ.* Single hypophora at 7.33. Without introductory question: 3.24 *ἴσως γὰρ ἦν νὴ Δία πάρεργον καὶ φαῦλον, κτλ.*, with the refutation oddly introduced by question for amplification *καὶ πῶς; ὥστε* [v. r. *οἷς* Bl.] *κτλ.* 4.24 Cf. *ib.* 20. Very like hypophora is 5.43 *ποῖ ἀναλώσας; οὔτε γὰρ εἰς τὴν πόλιν κτλ.*

Προκατάληψις or Prolepsis.—Closely related to hypo-

[10] The quasi-dialogue effect of this figure, a one-sided affair, since the speaker represents both sides, is very prominent and often referred to, *e. g.*, in Tib.'s definition above (*ὥσπερ δύο κτλ.*). Indeed, the rhetorical effect lies not so much in the interrogative as in the dialectic character of the hypophoric period. Cf. Blass I 415 (*einlebhaftes dialogisches Element*); Harry, p. 34.

[11] See Rhetorical Question, p. 33.

phora, but not to be confounded with it, is prolepsis.[12] The distinction seems to be: in hypophora, objections largely hypothetical[13] and sometimes absurd, as appears from the irony usually present, are raised and removed; in prolepsis, a real argument is seriously[14] anticipated and overthrown. Such a distinction justifies the citation here of 5.46 (*ἀλλ' ἴσως διὰ τοὺς προγόνους ἀξιώσεις μου πλέον ἔχειν, κτλ.*) which immediately follows the hypophora in 5.45–46, and forms an integral part of the whole hypophoric period. At 11.5, prolepsis, in the unusual form of a threat, gives an unexpected turn to the apostrophe: *καὶ ὅπως μὴ ἐκεῖνο ἐρεῖς, ὅτι ἐμὸς ἀδελφιδοῦς.* Other examples are: 5.3 *ἴσως δὲ ἐπ' ἐκεῖνον τρέψεται τὸν λόγον, κτλ.* *ib.* 28 *περὶ δὲ ἐπισκευῆς . . . καὶ πρότερον εἴρηκε Δικ. καὶ νῦν ἴσως ἐρεῖ, ὡς ὁμολογήσαντες κτλ.* (transitional). 3.45 *περὶ μὲν οὖν τῆς ἐπιδικασίας ἔχοι ἄν τις ψεῦδος προφασίσασθαι πρὸς ὑμᾶς· ἡ γὰρ λαθεῖν σφᾶς προσποιήσαιτ' ἂν οὗτος, ἢ καὶ ψεύδεσθαι αἰτιῷτ' ἂν ἡμᾶς. τοῦτο μὲν οὖν παρῶμεν.* 9.10 *ἴσως τοίνυν Κλέων οὑτοσί φησιν——ἐγὼ δ' οἶμαι κτλ.* Cf. 11.33–34 10.9–10 3.66–67.

Rhetorical Question.—A rhetorical question[15] is a question asked for effect and not for information. Therefore it expects and requires no answer.[16] Its effect lies in the fact that, when employed, the matter in hand is most self-evident and least requires a question, or, when put as a question, least requires an answer.

Classification.—As many objections have been made against the classification of Tiberius,[17] for instance, that attention (*προσοχή*)

[12] Rhetorical prolepsis (an anticipation in argument) is quite distinct from its later grammatical extension (an anticipation in construction); for definition, see Tib. III 16; cf. Gerb. I 573 f.; II² 93; Volk. 139, 279.

[13] Instead of the *εἴποι ἄν τις* of hypophora, there is the *ἴσως* (*ἀντίδικος*) *ἐρεῖ* (5.28) of prolepsis; cf. 5.3,46 9.10, above.

[14] The absence of rhetorical question in prolepsis should be noted.

[15] No satisfactory definition nor adequate treatment of rhet. question was found in the Greek Rhetoricians, see *n.* 17.

[16] This does not preclude the speaker from answering a rhet. question rhetorically, see Rhetorical Answer.

[17] *τὸ πυσματικὸν σχῆμα ἔργα μὲν ἔχει τέσσαρα, προσοχήν, σαφήνειαν, ἐνάργειαν, ἔλεγχον.* Tib. III 64; cf. Rehdantz, *Indices*, s. v. *Frage*; Gerb. II² 51; Volk. 491.

is the object of all rhetorical questions, so against the classification which follows it may be urged, with some justice, that most rhetorical questions are mere assertions put in rhetorical form[18] and, therefore, to assert that *πῶς οὖν ἄν τις σαφέστερον ἐπιδείζειε*; (8.28) is merely the rhetorical equivalent of *οὐκ οὖν ἄν τις σαφέστερον ἐπιδείξειε*, is to say that the former is a rhetorical question.[19] Upon closer examination, however, one particular element (appeal, etc.) usually becomes so prominent that some classification indicating this seems necessary. The following is based on the *content* of each question and at the same time bears a striking correspondence to Tiberius's much abused classification, based on the speaker's *object:*

	Compare Tiberius's
1. Questions for Amplification,	*προσοχήν* (*attention*)
including *Διαλεκτικόν*	*σαφήνειαν* (*clearness*)
2. Questions of Appeal	*ἔλεγχον* (*conviction*)
3. Questions of Assertion	*ἐνάργειαν* (*vividness*)

1. QUESTIONS FOR AMPLIFICATION or *per suggestionem*[20].— Not infrequently a speaker interrupts the even flow of his discourse by putting to himself[21] a question (*Selbstfrage*), the unmistakable object of which is to arouse the judges' attention (*εἰς προσοχήν*), at the same time to give them a hint of what will follow (*per suggestionem*) but especially to afford the orator himself an opportunity to volunteer an elaborate reply[22] of his own (amplification). Such a question, then, may be variously styled: *εἰς προσοχήν*, *per suggestionem*, suggestive, *Selbstfrage*, or, more broadly, one for Amplification.

[18] In Latin this is clearly indicated by their accusative and infinitive construction in *oratio obliqua, e. g., an quicquam superbius est?* becomes in *o. o., an quicquam superbius esse?* (Livy, Bk. I, ch. 50).

[19] The development of such questions is nicely illustrated in 9.12, where the second apodosis of a double conditional sentence is unexpectedly put in interrogative form: *εἰ μὲν . . . , εἰκὸς ἦν . . . εἰ δὲ . . . , πῶς εἰκός ἐστιν . . .*;

[20] Or *per subiectionem*, see Q. IX. 2.15.

[21] Cf. *ἐρωτᾷ τις ἑαυτόν, ἵνα τὸν λόγον εὐκρινῆ ποιήσῃ· τίνος οὖν ἕνεκα ταῦτα λέγω*; (Anon. III 121).

[22] Such answers are not to be confused with rhetorical answers (p. 39).

It is here that Isaeus displays the highest art, best illustrated perhaps in the epilogue of Or. 5, where the speaker's sudden eruption of feeling against his adversary assumes the form of a challenge:[23] § 43 *τὸν μὲν τούτου οἶκον σύ, ὦ Δικ., παραλαβὼν κακῶς καὶ αἰσχρῶς διολώλεκας, καὶ ἐξαργυρισάμενος πενίαν ὀδύρῃ ποῖ ἀναλώσας;* followed by a 3-fold negative answer (not rhetorical). Highly rhetorical are: 5.13 *ἐπειδὴ δὲ Δικ., ὦ ἄν., οὐκέτι ὑμᾶς δύναται ἐξαπατᾶν, πείθει Μενέξενον . . .,——τί ποιῆσαι; κομισάμενον αὐτὸν μέρος κτλ.* 6.36 *καὶ τί ποιοῦσιν; ἀπογράφουσι κτλ.* 11.44 *ἡ δ' ἐμὴ (οὐσία) πόση τις; χωρίον ἐν Οἰνόῃ . . . καὶ οἰκία ἐν ἄστει κτλ.* 7.43 *Προνάπης δὲ τί ὑπὲρ τῆς ἀμφισβητούσης (ἀξιοῖ); ἔχειν μὲν κτλ. ib.* 24 *τί γὰρ ἧττον αὐτῷ τῆς συγγενείας ταύτης προσῆκεν; οὐ γὰρ κατὰ τὸν πατέρα ἀλλὰ κτλ.* 11.11 *τῷ δὲ γνώσεσθε τοῦθ', ὅτι . . .; αὐτὸς ὁ νόμος δηλώσει.* [7.31][24]. Sometimes the questions are exceedingly brief, mere *quid nunc's:* 3.24 *καὶ πῶς;* 8.30 *πῶς γάρ;* 6.63 *τί ἔτι;* 3.32 *τίνος ἕνεκα;* (with the answer in the form of an ironical question). Transitional, in three instances: 8.9 *πῶς ἄν τις δείξειε γεγενημένα φανερῶς; ἐγὼ ζητῶν ἐξεῦρον.* 9.22 *καὶ τί δεῖ τοῦτον λέγειν; ἀλλ' Ἱεροκλῆς κτλ.* ('Why Cleon alone to be censured?') 11.11 (cited above).

Introducing hypophora.—Isaeus regularly[25] introduces hypophora with a question for amplification[26]; 5.45 *διὰ τί οὖν ἀξιώσεις . . .; πότερον ὅτι κτλ.* 3.72 *τίνος γὰρ ἕνεκα . . .; πότερον ὅτι κτλ.* 11.25 *διὰ τί . . .; πότερα κτλ.* 7.33 *τί βέλτιον ἂν ἔπραξεν . . .; ἢ νὴ Δία παιδίον ἐποιήσατο . . .;* 2.21 *τίνα ποιήσασθαι ἐχρῆν . . .; πότερα κτλ.* 11.32 *τί οὖν ἔστι ταῦτα, καὶ τί διορίζομαι;* (introducing Prolepsis, see p. 31).

Διαλεκτικόν.[27]—Here the questions for amplification with their answers form a syllogistic series, thereby gaining the addi-

[23] cf. 3.8–10, where the author challenges the truth of his opponent's testimony (that his sister was the lawful wife of Pyrrhus) in a series of non-rhetorical questions.

[24] Following Scheibe's better reading, I omit this very doubtful example; Schoemann reads *διὰ τί; προορῶντι κτλ.*; Buermann, *τί προορῶντι;*

[25] Except 3.24 (though here the anthypophora is so introduced, *καὶ πῶς;*) and 4.24.

[26] These questions are manifestly of the same type as the foregoing, although quite distinct from questions *in* hypophora, see p. 38.

[27] *δ. ἐ. ὅταν μὴ ἁπλῶς διεξίῃ τὸν λόγον, ἀλλὰ πρὸς πεῦσιν καὶ ἀπόκρισιν συλλογίζηται ἃ βούλεται.* Tib. III 67; cf. Gerb. II² 55; Volk. 492 f.

tional element of clearness. Or. 8 yields three remarkable examples: § 14[123] *τίνας εἰκὸς εἰδέναι τὰ παλαιά; δῆλον ὅτι τοὺς χρωμένους τῷ πάππῳ. μεμαρτυρήκασι τοίνυν ἀκοὴν οὗτοι. τίνας εἰδέναι τὰ περὶ τὴν ἔκδοσιν . . .; τοὺς ἐγγυησαμένους . . . . τίνες δὲ* κτλ. § 33[12] *Κίρωνος πότερον θυγάτηρ ἢ ἀδελφὸς ἐγγυτέρω τοῦ γένους ἐστί; δῆλον γὰρ ὅτι θυγάτηρ· ἡ μὲν γὰρ ἐξ ἐκείνου γέγονεν, ὁ δὲ μετ' ἐκείνου. θυγατρὸς δὲ παῖδες ἢ ἀδελφός; παῖδες δήπουθεν· γένος γὰρ ἀλλ' οὐχὶ συγγένεια τουτ' ἐστίν.* § 28[135] *πόθεν χρὴ πιστεύεσθαι τὰ εἰρημένα; οὐκ ἐκ τῶν μαρτυριῶν; οἶμαί γε. πόθεν δὲ τοὺς μάρτυρας; οὐκ ἐκ τῶν βασάνων; εἰκός γε. πόθεν δ' ἀπιστεῖν τοῖς τούτων λόγοις; οὐκ ἐκ τοῦ φεύγειν τοὺς ἐλέγχους; ἀνάγκη μεγάλη.* In the last series, it should be noted that questions for positive assertion (§ 28[246]), alternating with those for amplification, take the place of the answers naturally expected; further, that each question for assertion is followed by asyndetic rhetorical answer, and the whole summed up by a final question of assertion (neg.): (§ 28[7]) *πῶς οὖν ἄν τις σαφέστερον ἐπιδείξειε γνησίαν οὖσαν θυγατέρα Κίρωνος τὴν μητέρα τὴν ἐμὴν ἢ τοῦτον τὸν τρόπον ἐπιδεικνύς;* Almost identical is F. 23.1[1–6]. Also 7.40[4] *καίτοι τί χρὴ τὸν μέτριον πολίτην*; introducing a double question of assertion (pos.): 7.40[56]. 1.23[1] *καίτοι πῶς ἂν ἕτερα τούτων γένοιτο ἀπιστότερα*; introducing question of appeal (1.23[2]).

2. Questions of Appeal.—In Isaeus, whose strong point is argument, or, as Sir William Jones puts it, 'who lays close siege to the understandings of the jury', appeal assumes the non-pathetic, aggressive form of argumentation, often with irony and indignation. Naturally this is prominent in Or. 3, where 'all is argument.' At four points the questions pile up in cumulative form, *e. g.*, §§ 36[123] 37[12] (5-fold, with irony and betraying a sense of superiority); so § 39[123], § 48[12], §§ 50, 51[12]. In a large number of instances, the argument assumes the form of an enthymeme[28], a sort of *reductio ad absurdum* or dilemma: 6.63[2] *πῶς οὖν ἅπαις ἦν ὅς τις τὸν ἑαυτοῦ ἀδελφιδοῦν υἱὸν ποιησάμενος κατέλιπεν* κτλ.; 8.32 *πῶς οὖν δίκαιόν ἐστιν, ἐὰν μὲν μηδὲν καταλίπωσιν, ἡμᾶς ὑποδίκους εἶναι τῆς κακώσεως, ἣν μὴ τρέφωμεν, εἰ δέ τι καταλελοίπασι,*

[28] Cf. Jebb. II 291.

τόνδ' εἶναι κληρονόμον ἀλλὰ μὴ ἡμᾶς; οὐδαμῶς δήπουθεν. 11.12 *οἷς δὲ μηδ' ἐὰν τετελευτηκὼς ὦ ἐγώ, δίδωσιν ὁ νόμος τὴν Ἀγνίου κληρονομίαν, πῶς ἐμοῦ τε ζῶντος καὶ κατὰ τοὺς νόμους ἔχοντος οἴονται αὐτοῖς εἶναι τὴν ἀγχιστείαν; οὐδαμῶς δήπουθεν.* 5.38 *καίτοι πῶς ἄξιον θαυμάζειν, ὦ ἄν., εἰ ἐμὲ ἐξηπάτησεν ἕνα ὄντα, ὃς ὑμᾶς ἅπαντας κτλ.*; *ib.* 34[1 2] *οὐκ οὖν δεινὸν εἰ δεήσεται ὑμῶν, ὦ ἄν., Λεωχάρης ἀποψηφίσασθαι ἃ Διοπείθης κηδεστὴς ὢν αὐτοῦ κατεψηφίσατο; κτλ.* Also 1.23[2],29[1 2],33[1 2],40 4.14 8.13 9.15 10.13. With indignant irony: 3.65 *Ξενοκλεῖ δὲ ἄν τις τόδ' ἐπέτρεψε τῶν τοῦ Πύρρου θείων, εἰ ἦν γνησία θυγάτηρ ἐκείνῳ καταλειπομένη, λαβόντα ἔχειν . . .; μὴ νομίσητε ὑμεῖς, ὦ ἄν.* 10.17 *ἢ ἕτεροι μέν, ὅταν περὶ χρημάτων δυστυχῶσι, τοὺς σφετέρους αὐτῶν παῖδας εἰς ἑτέρους οἴκους εἰσποιοῦσιν, ἵνα μὴ μετάσχωσι τῆς τοῦ πατρὸς ἀτιμίας· οὗτοι δὲ ἄρα εἰς ὑπόχρεων οὐσίαν καὶ οἶκον εἰσεποίουν σφᾶς αὐτούς, ἵνα καὶ τὰ ὑπάρχοντα προσαπολέσειαν; οὐκ ἔστι ταῦτα κτλ.* Also 3.32[2] 12.8. The element of appeal is more prominent in the following, a) appeals to the judges' intelligence and fairness: 1.11 *πῶς γὰρ ἂν εὖ φρονῶν, ὦ ἄν., κακῶς ποιεῖν ἡμᾶς ἐβουλήθη, τοὺς μηδὲν αὐτὸν ἠδικηκότας*; *ib.* 27 *καίτοι, ὦ ἄν., τίνας ἂν ἄλλους ταῦτα ἔχειν ἐβουλήθη μᾶλλον ἢ τούτους, οὓς καὶ ζὼν ἐκ τῶν αὐτοῦ πλεῖστα τῶν οἰκείων ὠφέλει*; 5.21,21 *ἐπεί, ὦ ἄν., εἰ Δικ. ἀληθῆ λέγει, τί ἡμεῖς ὠφελούμεθα νικήσαντες, ἢ τί οὗτος ἐξημιώθη ἡττηθείς; εἰ γὰρ ἀπέστη μόνον . . ., τί ἐζημιοῦτο ἀφιστάμενος ὧν τιμὴν εἶχεν*; Also 1.35,36 12.6. b) appeals to their opinion: 3.54 *πῶς οὖν τις σαφέστερον ἐξελέγχοι*[29] *ψευδομαρτυριῶν διώκων κτλ.*; 11.47 *ἆρα μικρὰ τὰ διάφορα ἑκατέρας τῆς οὐσίας ἡμῶν ἐστιν*; *ib.* 23 *ἆρ' ὑμῖν ὁ νόμος δοκεῖ ποιεῖν ἐξουσίαν κοινωνίας, κτλ.*; 8.43 *ἆρα περὶ μικρῶν τινῶν ἡμῖν τὸν ἀγῶνα κατεσκεύακε*; 9.26 *τί οὖν χρή, ὦ ἄν., ὄνομα θέσθαι τούτῳ τῷ ἀνδρί, ὅστις ἐθέλει οὕτω ῥᾳδίως διὰ τὸ ἑαυτοῦ κέρδος τῶν*

[29] While the omission of *ἄν* here can hardly be defended (*höchst zweifelhaft bei Prosaikern*, Kühner, *Gram.* II[1] 395.6; see especially Gildersleeve, *Syntax of Classical Greek*, I 450), this optative, clearly of appeal ('how should one?'), is not to be confounded with the usual potential opt. with *ἄν* of assertion ('how can one?'= 'it is impossible for one'). See Schö. (pp. 254 f.) who defends the omission and especially Roeder (pp. 43 ff.) who not only defends the pure optative here but contends for it also at 4.19 and 7.36. With *ἄν* omitted, these last would be questions of appeal, but following Scheibe's reading (with *ἄν*), I have put them under questions of assertion (p. 38).

τεθνεώτων τινὸς καταψεύδεσθαι; Also 3.43,49[2],77. In some, his own opinion (οἶμαι or νομίζω, with μέν *solitarium*[30]) is added in rhetorical answer: 11.26 πῶς χρὴ πιστοὺς εἶναι νομίζειν τοὺς τούτων λόγους; ἐγὼ μὲν οἶομαι οὐδαμῶς. 9.31 δοκεῖ ἂν οὖν ὑμῖν Ἀστύφιλος, ὦ ἄν., οὕτω μὲν μισῶν . . .; ἐγὼ μὲν οὐκ ἂν οἶομαι, εἰ καὶ δεκάκις κτλ. Also 8.11. More indignant are: 3.24[2] 1.25 2.39 6.56 3.17,33,73[2] 4.15 3.11.

Questions in exclamation.—Lastly an appeal may be put in the form of an interrogative exclamation: 7.40[123] κἀκ τούτων τίνα λειτουργίαν οὐκ ἐξελειτούργησεν; ἢ τίνα εἰσφορὰν οὐκ ἐν πρώτοις εἰσήνεγκεν; ἢ τί παραλέλοιπεν ὧν προσῆκεν; 4.20[2] τί γὰρ ὑπολείπεται τῷ διαρρήδην ὁμολογοῦντι; *ib.* 25 κατὰ δόσιν γὰρ ἔχοντος τοῦ ἐπιδεδικασμένου, τί φανοῦνται λέγοντες οἱ κατὰ τὸ γένος λαγχάνοντες; 10.13[2] καὶ τίς ὑμῶν ταῦτα πεισθήσεται; 1.20 τίς γὰρ ἂν γένοιτο ταύτης μανία μείζων, κτλ. Also 4.4 9.26. 4.7[123] is a unique instance of light humor, so rare in Isaeus: the arrival of Nicostratus's fortune suddenly plunges an incredible horde of pseudo-adopted sons into mourning, τίς γὰρ οὐκ ἀπεκείρατο, ἐπειδὴ τὸ δύο ταλάντω ἐξ Ἀκῆς ἤλθετον; ἢ τίς οὐ μέλαν ἱμάτιον ἐφόρησεν, ὡς διὰ τὸ πένθος . . .; ἢ πόσοι συγγενεῖς καὶ υἱεῖς κατὰ δόσιν προσεποιήσαντο τῶν Νικοστράτου;[31]

3. Questions of Assertion.—The remaining questions,[32] not lacking elements common to those already cited, but possessing none in any marked degree, are classified as rhetorical equivalents of positive and negative assertion. These have a more formal character, the type[33] of the majority being a conditional sentence, the apodosis of which is put in interrogative form, introduced by πῶς οὐ, if equivalent to a positive assertion, by πῶς, if equivalent to a negative assertion. For the most part, these occur without rhetorical answer.

a) *Questions equivalent to positive assertions:* 1) without rhetorical answer: 6.46 καίτοι πῶς οὗτος οὐ σαφῶς ἐξελέγχει αὐτὸς αὑτὸν τὰ

[30] See Rhetorical Answer, p. 39, *n.* 37.

[31] The last (4.7[3]) might also be regarded as a question for amplification, see the list of claimants which follows in §§ 8 f.

[32] Excepting those in combination with other figures, see below.

[33] See *n.* 19, above.

ψευδῆ μεμαρτυρηκότα; *ib.* 58 καίτοι πῶς οὐ δεινόν, ὦ ἄν., πρὸς θεῶν Ὀλυμπίων, εἰ κτλ.; 11.4 εἰ δέ τοι μηδὲν τούτων ἔξει εἰπεῖν, πῶς οὐκ ἐλεγχθήσεται κτλ.; 9.37 εἰ γὰρ τοῦτον ἐποιήσατο υἱὸν . . ., πῶς οὐ δόξει τοῖς ἀκούσασι παρανοεῖν κτλ.; 2.25 πῶς οὖν οὐ σχέτλια λέγων φαίνεται; *ib.* 27[12] πῶς οὐ φθονερός ἐστιν;——πῶς οὐ περιφανῶς ἐξελέγχεται ἀναιδὴς ὤν; *ib.* 43 πῶς οὐκ ἂν δεινὸν . . . καταγέλαστον δοκοίη κτλ.; 4.19[29] πῶς οὐκ ἂν ἀνοσιώτατος εἴη κτλ.; Also 11.13,14. 2) with rhetorical answer: 7.40[56] 8.28[246], (F 23.1[246]), cited under διαλεκτικόν (p. 34).

b) *Questions equivalent to negative assertions:* 1) without rhetorical answer: 6.54 καίτοι πῶς οἷόν τε εἰδέναι, ὦ ἄν.; *ib.* 9 πῶς ἄν τις τοῦτον τολμήσειεν εἰπεῖν ὡς οὐκ εὖ ἐφρόνει; 7.36[29] τίς ἂν ἀμφισβητήσειε κτλ.; 9.12 πῶς εἰκός ἐστιν ἀληθεῖς εἶναι τὰς διαθήκας; 6.53[1] πῶς ἂν περιφανέστερον ἐξελεγχθείη κτλ.; 3.64 τίς ἂν ἄμεινον ἢ ὁ πατὴρ βουλεύσαιτο; Also 8.28[7] 11.24 12.9 1.20[2] 4.12,23. 2) with rhetorical answer: 7.32 πῶς ἂν προσεδόκησεν . . .; οὐκ ἐνῆν ἐλπίσαι δήπουθεν. 11.19 τί ἔτι δεῖ μαθεῖν ὑμᾶς . . .; ἐγὼ μὲν γὰρ ὡς εὖ φρονοῦσιν ὑμῖν ἱκανὰ τὰ εἰρημένα νομίζω.

Questions in combination with other figures.—Besides the questions already classified, several remain which seem to be inseparably connected with other figures and with figures of a particular group, namely, those, which naturally fall into interrogative form, hypophora, apostrophe, and prosopopoeia: a) *Questions in hypophora:*[34] 2.21[23] 3.72[2],73[1] 4.24 5.45[23],46 7.33[2] 11.25[23] Cf. 4.20[1]. b) *Questions in apostrophe:* 6.25[123]26 (4-fold). 3.69, 70,71 (3-fold). 11.5[12] (2-fold). 3.41[12] (*id.*); 45,46 (*id.*); 48[3]49[1] (*id.*). The interlocking of the last two with 3.48[12] 49[2] (appeal) should be noted: 3.48[12] (addressed to the judges) are merely repetitions of 3.45,46 (addressed to the opponent) and the second thrust at the opponent in 3.48[3]49 (ἢ καὶ ταῦτα λαθεῖν σεαυτὸν προσποιήσει; κτλ.) is followed in turn by a final appeal to the judges (§ 49[2]). c) *Questions in prosopopoeia:* 6.53[2] 8.24[12].

Distribution.—From the classified distribution according to orations, presented in the Tabular Summary (p. 54), it will be observed

[34] The examples which follow have already been cited under their respective heads.

that the total number (161) exceeds the number of *Teubner* pages (138), showing that Isaeus makes abundant use of this figure. Relatively, Or. 3 leads with 40, or an average of over two per Teubner page. It also leads in the frequency of questions in cumulative form, *e. g.*, 3.36 ^{123}, 37 ^{12}; *ib.* 48 ^{123}, 49 ^{12}; cf. §§ 69–73; elsewhere with more effect, *e. g.*, 8.28 $^{1-7}$ 6.25 ^{123}, 26 7.40 $^{1-3; 4-6}$ cf. F 23.1 $^{1-6}$,2 $^{1-4}$ 11.24,25 ^{123},26.

Rhetorical Answer.—That a rhetorical question neither requires nor expects an answer, does not, as already stated,[35] preclude the orator from answering it rhetorically. Of this form of emphasis, employed previously[36] by Andocides alone but extensively by Demosthenes later, Isaeus makes liberal use, regularly in asyndeton. In seven instances, of which 3.51 8.11 9.31 11.26 follow appeals to the judges' opinion, he emphasizes his own opinion or convictions by the use of *μέν solitarium*:[37] 3.37,51 11.19 *ἐγὼ μὲν γὰρ (οὐ) νομίζω.* 8.11 11.26 *ἐγὼ μὲν οἶμαι οὐδέν (οὐδαμῶς).* 9.31 *ἐγὼ μὲν οὐκ ἂν οἴομαι, εἰ καὶ δεκάκις ὁ Ἱεροκλῆς διαθήκας ψευδεῖς ἀποδεικνύει* (–οι Bl.), *κτλ.* 1.29 *ἀλλὰ ταῦτα μέν, ὦ ἄν., πολλὴν ἀπιστίαν ἔχει.* Four instances in Or. 3, with striking similarity of phrasing, are reinforced by oath: §§ 25, 49 *ναὶ μὰ Δία, ὡς ἔγωγε ᾤμην, εἴ γε ἦν ἀληθὲς τὸ πρᾶγμα.* § 48 *νὴ Δί', εἰ ἦν ἀληθῆ κτλ.* § 39 *ναὶ μὰ Δία, ὡς ἔγωγ' οἶμαι, κτλ.* His negative and affirmative statements are strong and vary but slightly:

[35] See *n.* 16, above.

[36] Herforth (*die Nachahmungen des Isae. u. Isocr. Stils bei Demos.*, Progr., Grüneberg i. Schles., 1880, p. 7) finds only three instances (Andoc. 1.22,89,102), Lincke, p. 55.

[37] By *μέν solitarium* is meant the occurrence of a *μέν* without a corresponding *δέ* or its equivalent, *ἀλλά*, etc. Its force becomes apparent from its sphere: a) *curiously with the first person* (*expressed*) *of verbs of thinking, in varying forms, e. g.*, 12.7 *ἐγὼ μὲν γὰρ οὐκ οἶμαι*, 'for my part' (*sc.* let others think as they may), either modestly or with a tone of superiority: 3.27 *ὑμέτερον οὖν ἔργον σκέψασθαι νῦν, εἰ δοκεῖ πιστὸν εἶναι τὸ πρᾶγμα. ἐγὼ μὲν γὰρ νομίζω, ἐκ τῶν εἰκότων σκοπούμενος, πολὺ ἂν μᾶλλον κτλ.* 10.18 *ἐγὼ δὲ οἶμαι μὲν οὐ δίκαιον εἶναι* (humbly), contrast 7.1 *ᾤμαι μέν, ὦ ἄν., κτλ.* 2.1 *ἡγούμην μέν, ὦ ἄν., κτλ.* 5.1 *ᾠόμεθα μέν, ὦ ἄν., κτλ.* (see p. 30, *n.* 8). Also 3.37,51 8.11 9.31 11.19,26 in rhet. ans., above. b) *emphasizing a statement* (6.1) *or more often a single word*, notably: 1.1 *πολλὴ μὲν ἡ μεταβολή μοι γέγονεν.* 1.29 *ἀλλὰ ταῦτα μέν, ὦ ἄν., πολλὴν ἀπιστίαν ἔχει.* 5.36 *ἕτεροι μὲν κτλ.* with no ellipsis of *οὗτος δ' οὐ* here nor of *κατὰ δὲ δόσιν* in 9.2 *ὥστε γένει μὲν κτλ.* 9.19 *ἀκριβῶς μὲν ἤδειν.* Also 2.15 3.74 5.18,24,40,48 7.22. c) *in combi-*

8.32 11.12 *οὐδαμῶς δήπουθεν.* 7.32 *οὐκ ἐνῆν ἐλπίσαι δήπουθεν.* 2.39 *οὐδὲ ἓν* [V. R. *οὐδέν*] *δήπου.* 10.17 *οὐκ ἔστι ταῦτα.* 8.28[1] *οἶμαί γε. ib.* 28[2] *εἰκός γε. ib.* 28[3] *ἀνάγκη μεγάλη.* [*id.* F 23.1[1 2 3]]. 3.66 *μὴ νομίσητε ὑμεῖς, ὃ ἄν. ib.* 77 *ἀλλ' ὑμεῖς, ὡς ἔγωγ' οἶμαι, οὐ πιστεύσετε κτλ.*

The following short, sharp statements resemble rhetorical answer in form and effect: 8.12 *εἰκότως, ὃ ἄν.* (following a statement regarding the superior trustworthiness of slave-testimony under torture). 10.23 *τοῦτο γὰρ δίκαιόν ἐστι.* Cf. 3.34 *πολύ γε μάλιστ' ἄν, κτλ.* 8.33,33 *δῆλον γὰρ ὅτι θυγάτηρ——παῖδες δήπουθεν.*

ASYNDETON and POLYSYNDETON.[38]—Asyndeton is the omission of connectives, polysyndeton the cumulation of them. Special ornament was probably felt in the former since in daily speech and all forms of literature syndetic prodigality was the rule, an asyndetic sentence the exception. Like anaphora and chiasmus they should be studied together, since the effect of each may be heightened by combination.[39]

Asyndeton.—Isaeus employs asyndeton neither sparingly nor without variety and effect. Even its occurrence in the resumption of the speech after the introduction of laws or testimony, one of its weakest forms, is at times remarkably effective. Exceptionally so is the interruption of the clerk at 11.5[1] (*ἐπίσχες*). Rhetorical question follows in 3.39,43 (indignant appeals to the judges, beginning *δωκεῖ ἂν ὑμῖν*) and 8.14[1] (*τίνας εἰκὸς εἰδέναι τὰ παλαιά*;) and *ib.* 28[1] (*πόθεν χρὴ κτλ.*;). Pathos and irony are

nation with other particles, μὲν οὖν 4.5 8.3; *καὶ μὲν δή* 10.12. Besides these, examples of what may be called *pseudo-μέν solitarium* are frequent, *e. g.*, of *μὲν . . . μὲν . . . δέ* (*ἐπανάληψις* of *μέν*) 6.10 2.42 f. 3.45,64 f.; of *πρῶτον μὲν . . . ἔπειτα* (*εἶτα*), very often, 1.31 3.8,78 4.14,15 5.2 9.14,21,30,36 10.7 12.9. Also *τὸ μὲν πρῶτον . . . ἐπειδὴ δέ*, 4.9; *μὲν . . . ἀλλά*, 6.43; *μὲν οὖν . . . οὐ μὴν ἀλλά*, 8.5. Occasional carelessness in the use of *μέν* occurs, *e. g.*, 3.18 4.18,22,29 5.4; or omission, *e. g.*, 6.1 *τοὺς* [*μέν*], line 2; *ib. προῄδειν* [*μέν*], l. 6; or sparing use, *e. g.*, no instance on p. 98. [References.—Especially H. Schäfer, *De nonnullarum particularum apud Antiphontem usu*, diss., Gött., 1877, pp. 34 ff. C. Wetzell, *Beiträge z. d. Gebrauche einiger Partikeln bei Antiphon*, diss., Frank. am Main, 1879, p. 10, w. references. O. Oeltze, *De particularum μέν et δέ apud Thucydidem usu*, diss., Halle, 1887, pp. 5 ff.]

[38] Cf. Arist. I 146; Hermog. II 435; Gerb. II[1] 211; Volk. 473.

[39] Rarely in Isaeus, *e. g.*, 11.5 5.10 2.14 7.41–42.

present in 5.25 (*ταῦτα μὲν πεπόνθαμεν ὑπὸ Δικ., ὦ ἄν.*) and *ib.* 39 (*εἰς μὲν τὴν πόλιν οὕτω καὶ τοσαῦτα λελειτούργηκε Δικ. ἀπὸ τοσούτων χρημάτων*). Also following testimony: 5.3,4 6.8,9,49 7.22,23, 26,29,37 9.5,19 10.8 11.1,6,12. *In transitions:* 10.22 8.46; at the beginning of the *διήγησις*, following an introductory *γάρ*, two notable examples, 10.4 *οὗτος ἔλαβε κτλ.*, especially 7.5[1 2 3] with 3-fold polyptoton of the demonstrative. Also 6.19[1 2]. His use of the demonstrative (including *οὕτως*, etc.) in resuming or commenting on a previous statement, has unusual power: there is bitter irony in 2.23 (*τοῦτ' ἔστιν ὃ ἐπιτιμᾷ*), *ib.* 37 (*τοιοῦτός ἐστιν οὗτος*); cf. *ib.* 21 (*οὐχ οὕτως οὗτός ἐστι φιλοχρήματος*); *ib.* 20; denunciation in 7.21 (*εἰς τοῦτο ἀναιδείας ἐληλύθασι*); *ib.* 23 (*οὕτω τὴν ἀναίδειαν οὐδεμίαν ζημίαν εἶναι νομίζουσι*); 5.11 (*εἰς τοῦτο ὕβρεως καὶ μιαρίας ἀφίκετο*). Also: 8.24 (*ταῦτ' εἰπεῖν προσῆκεν*). 3.23[1] (*μετὰ δυοῖν τούτοιν*); *ib.* 23[2] (*τοιαῦτα μὲν τὰ τούτων*); *ib.* 67 (*ταῦτα πρὸς τὴν ἀναίδειαν αὐτῶν πυνθάνεσθε*); 7.45[1] (*ταῦτα πάντα σκεψάμενοι*); *ib.* 9 (*τοιοῦτος ἦν ἐκεῖνος*); and 1.11 (but see *Mne.* IX 440) 5.10 6.62[3] 7.1,16,28,45,45 8.36 11.3,42[2],43,44.

The restless, impatient effect of this figure sometimes appears in the abrupt and occasionally brusque commands given to the clerk. Barring seven instances in Or. 3 (§§ 7, 12, 15, 42, 53, 56, 76) and the exceptional interruption cited above (11.5), Isaeus is uniformly polite in this respect, prefacing his command with *καί μοι* (*e. g.*, 2.16,34 5.2,2,4 6.7,8,11,16,37,48 7.10 8.17,42 10.7), *σὺ δέ*, etc. No impoliteness is felt in the asyndetic *ἀνάβητέ μοι καὶ τούτων μάρτυρες* (9.28) and *αὐτοὶ ὑμῖν οἱ θιασῶται μαρτυρήσουσιν* (*ib.* 30), but the curt *λαβὲ τὸ ψήφισμα* of 6.50 and *λαβὲ καὶ ταύτην τὴν μαρτυρίαν* of 9.33 betray some impatience.

Asyndeton is most effective, however, in its cumulative form, *i. e.*, in an uninterrupted, asyndetic procession of words or clauses which form a connected whole. The prominent feature here is rapidity, *e. g.*, 11.43 (4-fold) *χωρὶς δὲ τούτων κατέλιπεν ἔπιπλα, πρόβατα, κριθάς, οἶνον, ὀπώρας.* *ib.* 41 (4-fold) *ἔδωκεν ἀγρὸν τὸν Ἐλευσῖνι δυοῖν ταλάντοιν, πρόβατα ἑξήκοντα, αἶγας ἑκατόν, ἔπιπλα, ἵππον λαμπρόν.* Cf. F 23.3. Two examples in the epilogue of Or. 6, the agonistic[40] character of which should be specially noted:

[40] See *n.* 7, above, and Jebb II 307.

§§ 64, 65 *ἔτι δὲ ποῦ τέθαπται, ἐν ποίοις μνήμασι· τίς εἶδε τὰ νομιζόμενα ποιοῦντα Εὐκτήμονα*; § 62 *γέγραπται ὡς οὐκ ἔδωκεν οὐδὲ διέθετο Φιλοκτήμων· τοῦτο ἐπιδέδεικται ψεῦδος ὄν.* 2.14 *οὐδ' ἀσθενῶν· ἀλλ' ὑγιαίνων, εὖ φρονῶν, εὖ νοῶν.* 8.29 *παρ' ἐκείνῳ τρεφομένην, θυγατέρα νομιζομένην, δὶς ἐκδοθεῖσαν, δὶς ἐγγυηθεῖσαν.*[41] *ib.* 45 *ἐκ μαρτυριῶν, ἐκ βασάνων, ἐξ αὐτῶν τῶν νόμων.* *ib.* 34 *τῶν πατρῴων, τῶν παππῴων, τῶν ἔτι περαιτέρω.* 11.35 *ταῦτα μεγάλα δίκαιά ἐστι. ταῦτα καὶ οἱ νόμοι κελεύουσιν.* A striking example occurs in the *prosopopoeia* at 8.24 „*σὺ δὲ*[42] *τίς εἶ*; *σοὶ δὲ τί προσήκει θάπτειν*; *οὐ γιγνώσκω σε· οὐ μὴ εἴσει εἰς τὴν οἰκίαν.*" 11.6 *ἀπόκρισιν οὐ δέδωκεν, οὐ μάρτυρας παρέσχετο, οὐχ ὅρκον ὤμοσεν, οὐ νόμον ἀνέγνωκεν.* Other clausal asyndeta, not cumulative: 11.5[23] *ἐρωτήσω σέ. ἀδελφός ἐσθ' ὁ παῖς κτλ.* 5.43 *τὸν μὲν τούτου οἶκον σύ, ὦ Δικ., κτλ.* (also in apostrophe). 7.41[12] (*ἐμέ γε εὑρήσετε οὐ ἄχρηστον*[43]). *ἐστράτευμαι τὰς στρατείας τῇ πόλει, τὰ προσταττόμενα ποιῶ* (making the statements distinct and isolated). 9.37 *ἀντιβολῶ ὑμᾶς.* Also: 3.64 4.22 (*συνελόντι*) 6.9[23] (*ἐὰν μή*) 8.9 (*ἀνάγκη*) 9.35 (*ἀπέδειξα ὑμῖν*) 11.47 F. 23.3.

Finally, asyndeton occurs very frequently in question and answer: a) in question: 3.32 *τίνος ἕνεκα*; (abrupt). 11.5[4] (*τί τούτων τῶν ὀνομάτων, κτλ.*). 3.39,43; b) in answer: (rhetorical) 2.39 3.25,39,48,49,65 7.32 8.11,32,33 9.31 10.17 11.12,26 Cf. 8.12 (*εἰκότως, ὦ ἄν.*); following questions for amplification: 1.23 5.13 6.35,36,63 8.9 11.11,44; others: 8.29 10.14; c) in both question and answer: 8.14[1–4] (*τίνας . . .*; *δῆλον ὅτι——τίνας . . .*; *τοὺς κτλ.*) *ib.* 28[1–7] (*πόθεν . . .*; *οὐκ ἐκ . . .*; *οἶμαί γε . πόθεν δὲ . . .*; *οὐκ ἐκ . . .*; *εἰκός γε . πόθεν δ' . . .*; *οὐκ ἐκ . . .*; *ἀνάγκη μεγάλη.* Cf. F 23 1[1–7] *ib.* 2[1–8].

Polysyndeton.—As asyndeton lent a cumulative effect, polysyndeton draws attention to each separate element in the enumer-

[41] Also the following participial clauses, in pairs: 2.6,14 3.68 7.2,43 8.7,35,42 9.31 10.5,13; in genitive absolute: 7.15,17,43.

[42] On the indignant *δέ* (absorbed in the pronoun) in exclamation and interrogation, see Schö., p. 390.

[43] But Herw. and Naber read *ἄχρηστον ὃς γ' ἐστράτευμαι . . . ποιῶν*, see *Mnem.* IX (1881) 392; V (1877) 413.

ation.[44] Only instances, in which the conjunctive particle is repeated not less than three times, beginning with the first word, are cited:[45] a) *of words*, 7.35,36 *κ. τριηραρχεῖν κ. πολεμεῖν κ. χορηγεῖν κ. πανθ' . . . ποιεῖν, ὥσπερ κἀκεῖνος. καίτοι εἰ κ. συγγενὴς κ. φίλος κ. εὐεργέτης κ. φιλότιμος κ. δεδοκιμασμένος κτλ.* Further examples of cumulative polysyndeton are: 4.27,27 *κ. ἐλειτούργησεν ὑμῖν κ. εἰσήνεγκε, κ. ἄλλως σπουδαῖος ἦν πολίτης· αὐτοὶ δὲ οὗτοι οὔτε ἀποδεδημήκασιν . . . οὔτ' ἐνθάδε μένοντες ἄχρηστοί εἰσι τῇ πόλει, ἀλλὰ κ. στρατεύονται κ. εἰσφέρουσι κ. τἆλλα πάντα ποιοῦσι τὰ προσταττόμενα κ. αὐτοὺς . . . κοσμίους παρέχουσιν.* 1.26 *ἐναντία κ. τοῖς νόμοις κ. τῷ δικαίῳ κ. τῇ τοῦ τετελευτηκότος γνώμῃ ψηφίσασθαι. ib.* 35 *κ. νόμῳ κ. δικαίοις κ. διανοίᾳ. ib.* 39 *κ. ἡ συγγένεια κ. οἱ νόμοι κ. ἡ παρ' ὑμῶν αἰσχύνη.* 5.10 *κ. ἐπίτροπος κ. κύριος κ. ἀντίδικος.* 6.1 *κ. συνεξέπλευσα κ. συνεδυστύχησα κ. ἐάλωμεν. ib.* 21 *κ. τὴν γυναῖκα κ. τοὺς παῖδας κ. τὴν οἰκίαν. ib.* 39 *μήτε ταῖν θυγατέροιν μήτε τῇ γυναικὶ αὐτοῦ μήτε τῶν οἰκείων μηδενί.* 4.18 *οὔτε συσσίτους οὔτε φίλους οὔτ' ἐν τάξει τῇ αὐτῇ.* b) *of phrases*, *e. g.*, 8.46 *μνησθέντες οὖν κ. τῶν ὅρκων οὓς ὀμόσαντες δικάζετε, κ. τῶν λόγων οὓς εἰρήκαμεν, κ. τῶν νόμων, ᾗ δίκαιόν ἐστι, ταύτῃ τὴν ψῆφον τίθεσθε* (near end of epilogue). Also with *καί*: 1.7 2.36 3.51 5.35 6.4,17; with *οὔτε, εἴτε*: 1.40 *οὐκ ἄρα δίκαια οὐδ' ὑμῖν αὐτοῖς συμφέροντα οὐδὲ τοῖς νόμοις ὁμολογούμενα ψηφιεῖσθε.* 6.21 *εἴθ' ὑπὸ φαρμάκων εἴθ ὑπὸ νόσου εἴθ' ὑπ' ἄλλου τινός.* Also 3.52 11.7. Hardly less effective are four instances where the conjunctive particle does not begin with the first word: 6.18 *καὶ γὰρ οὐσία ἦν οὐκ ὀλίγη αὐτῷ καὶ παῖδες καὶ γυνή, καὶ τἆλλ' ἐπιεικῶς εὐτύχει.* 12.8 *μᾶλλον ἢ τῷ πατρὶ τῷ Εὐφιλήτου κ. ἐμοὶ κ. τῷ ἀδελφῷ κ. τοῖς φράτορσι κ. πάσῃ τῇ ἡμετέρᾳ συγγενείᾳ.* 7.42 *ἄλλως τε καὶ τούτων . . . ἀνηρηκότων κ. πεπρακότων κ. ἔρημον πεποιηκότων, ἡμῶν δὲ κ. λελειτουργηκότων ἤδη κ. λειτουργησόντων* (with effective homoioptoton). 11.5 *ἀδελφός ἐσθ' ὁ παῖς Ἀγνίου, ἢ ἀδελφιδοῦς*

[44] Cf. Arist. I 146 (*ἐν ἴσῳ χρόνῳ πολλὰ δοκεῖ εἰρῆσθαι· ὁ γὰρ σύνδεσμος ἓν ποιεῖ τὰ πολλά, ὥστ' ἐὰν ἐξαιρεθῇ, δῆλον ὅτι τοὐναντίον ἔσται τὸ ἓν πολλά*).

[45] The following occur in pairs, of words: (*καί*) 2.18,24,32,32,36,47 4.31 5.32,35 6.49,61,62 7.8,14,42 8.12 9.3,5,13,18,20,22 11.18,49 12.9; (*οὔτε*) 3.42,68 4.8; (*μήτε*) 3.28 6.47; of phrases: (*καί*) 1.5,9,17,19,29,36,41,45,47 4.13 5.31 6.5,9 7.16,25,30,36 8.18,38,44 9.4,31 11.39,50 12.11; (*οὔτε*) 1.29 4.29 6.26,53; 1.49 (*μήτε*); 9.8 (*εἴτε*).

ἐξ ἀδελφοῦ ἢ ἐξ ἀδελφῆς γεγονώς, ἢ ἀνεψιός, ἢ ἐξ ἀνεψιοῦ πρὸς μητρὸς ἢ πρὸς πατρός; *ib.* 36 *διαβάλλων καὶ τοὺς νόμους παράγων κτλ.*

HYPERBATON.—In a broad sense, hyperbaton is any unnatural or unusual word-order (*verbi transgressio*).[46] On its distinctly rhetorical[47] side, it refers to an abnormal separation of words grammatically and logically connected. Thus, an important word or phrase may, by removal from its natural position, be made emphatic and at the same time secure attention, since the hearer is kept in suspense till the necessary words follow, *e. g.*, 8.40,40 *οὗτος μὲν γὰρ ἔχει τὴν οὐσίαν, ἀφ' ἧς νῦν ἐστι λαμπρός, ἀλλοτρίαν——οὐδεμίαν . . . διαθήκην.* 11.22 *ἀλλ' οὗτος . . . τότ' ἤδη πλάττει.* 6.23 *ἐξ ἐκείνου μὲν οὐκ ἂν ἔτι γένοιντο παῖδες ταύτην τὴν ἡλικίαν ἔχοντος.* 10.9 *γνησίου γὰρ ὄντος αὐτῷ Δημοχάρους υἱέος.* 1.25 *διὰ τί οὐκ ἐν ἑτέρῳ γράψας αὐτὰ γραμματείῳ κτλ.* 8.31 (*ζώσης*). 3.6 (*ἐγγυητῆς*). *ib.* 33 (*ἀκριβῶς*). Less usual is an interlocked arrangement, notably 5.41 *καὶ τούτων μαρτύρια ἐν τοῖς ἱεροῖς ἀναθήματα ἐκεῖνοι ἐκ τῶν περιόντων, μνημεῖα τῆς αὑτῶν ἀρετῆς, ἀνέθεσαν.* 3.51 *ὥστε μηδὲ τὸ δέκατον μέρος ἐπιδοὺς ἐκδοῦναι τῇ γνησίᾳ θυγατρὶ τῶν πατρῴων.* 4.21 *ἄλλοι πολλοὶ ἤδη τῶν ἐν τῇ ὑπεροριᾳ ἀποθνησκόντων οὐδὲ γιγνώσκοντες ἐνίους τῆς οὐσίας ἠμφισβήτησαν.* Cf. 1.27,28 8.4,22,45. In the separation of the article and its noun, no special rhetorical force was detected. The following examples of words, made emphatic by being put last, may be added, *e. g.*, 8.16 *καὶ τὰς ἑορτὰς ἤγομεν παρ' ἐκεῖνον πάσας.* 7.5 *τούτοις οὐσίαν ὁ πατὴρ κατέλιπε πολλήν. ib.* 7 *καὶ τὴν οὐσίαν ἐποίησε κομίσασθαι τὴν αὐτοῦ πᾶσαν.* 11.22 (*πάντων*). *ib.* 25 (*μηδέν*); cf. *ib.* 15 (*οὐδὲ κατὰ μικρόν*). F 23.2 (*πόσας*). Still another form of hyperbaton is

PARENTHESIS (*παρεμβολή*[48] or *ὑπερβατὸν κατὰ παρένθεσιν*).—

[46] Various terms arise as this affects two words only (*anastrophe*), separates a compound word (*tmesis*), interrupts a sentence (*ὑπερβατὸν κατὰ παρένθεσιν*), violates the sequence of thought (*hysteroproteron*), or obscures the meaning (faulty hyperbaton or *synchesis*). Tib. (III 74) makes a 2-fold division: *κατὰ παρένθεσιν ἢ κατὰ ἀναστροφήν*; cf. Q. VIII 6.62; Gerb. I 585; Volk. 436.

[47] *e. g.*, *tmesis* and *anastrophe* are grammatical.

[48] Cf. Alex. III 39 (*τοῦτο τὸ σχῆμα παρακεῖσθαι μὲν δοκεῖ τῷ ὑπερβατῷ, ἐπειδὴ μεταξὺ τῆς κατὰ φύσιν συντάξεως τοῦ λόγου τίθεταί τις λόγος, διαφέρει δὲ ἐκείνου . . .*

Parenthesis has been aptly defined as 'the principle of *tmesis* applied to sentences.'[49] As an element of style it plays no prominent part in Isaeus. Besides variations of the usual ὥς φασιν, etc.,[50] the following were found, mostly in narrative: 6.18 ἐδόκει εὐδαίμων εἶναι (καὶ γὰρ οὐσία ἦν οὐκ ὀλίγη αὐτῷ καὶ παῖδες καὶ γυνή, καὶ τἄλλ' ἐπιεικῶς εὐτύχει) *ib.* 3 ἐξὸν ἀμφισβητῆσαι Ἀθηναίων τῷ βουλομένῳ κτλ. (stating the case). 10.18 (οὐ γὰρ τοῦτό ἐστι σκεπτέον, ἀλλὰ τὸ πρᾶγμα εἰ δίκαιον ἢ μή) 3.64 (περὶ ὧν τίς ἂν ἄμεινον ἢ ὁ πατὴρ βουλεύσαιτο;) *ib.* 71 πρὸς δὲ τούτοις (τουτὶ γὰρ τὸ δεινόν ἐστιν) 4.15 (παρὰ πάντων γὰρ ὡμολόγηται τοῖς ἐγγυτάτω γένους τὰ τοῦ τελευτήσαντος γίγνεσθαι) *ib.* 17 (οὐ γὰρ ἂν ἦσαν ψευδομαρτυριῶν ἐπισκήψεις) 5.12 καὶ προσῆκον αὐτῷ τοῦ κλήρου μέρος ὅσον περ ἐμοί. 2.33 ἐὰν ἐθέλωσιν ἀναβαίνειν (εἰσὶ γὰρ τούτων οἰκεῖοι) *ib.* 32 ὠμόσαμεν εὖ ποιεῖν ἀλλήλοις ἐκ τοῦ ἐπιλοίπου χρόνου, κατὰ δύναμιν εἶναι. 1.41 χρὴ δέ, ὦ ἄν., . . ., ὅπερ ποιεῖτε (a graceful compliment to the judges). 2.18,36 καὶ ἐγὼ καὶ ἡ γυνὴ ἡ ἐμή. 9.11 μὴ δοκοῦντα εἶναι ἠλίθιον. *ib.* 12 τούτων δὲ μὴ τῶν μάλιστα χρωμένων κτλ. Also 11.17,27,27. Related[51] to hyperbaton, and to parenthesis especially, is

Hypostrophe.—In hypostrophe, the orator catches up the thread of his narrative after a parenthesis or several parenthetical clauses and makes a fresh start.[52] This is done either by repeating the subject, or, as in the case of Isaeus, by adding the demonstrative, *e. g.*, 1.28 Κλεώνυμος δ' ὃς ἦν . . . οὗτος μόνος ἐβούλετο κτλ. 10.12 οὐδὲ Ἀρ. γε οὐδὲ Ἀπ., οἷς . . ., οὐδὲ τούτοις ἐξῆν. 12.9 ὁ πατὴρ ὁ ἡμέτερος, ὃν . . ., οὗτος κτλ. 8.16 τῷ

ἡ δὲ παρεμβολὴ ἰδίαν ἔχει διάνοιαν· καὶ τῆς μὲν ὑπερβάσεως, ὅταν τι μέρος τῶν ὑπαρχόντων ἄρῃς, βλάψεις τὸν νοῦν καὶ τὸ σχῆμα ἀναιρήσεις· ἡ παρεμβολὴ δὲ καὶ ὅλη ἀρθεῖσα οὐ βλάπτει τὴν διάνοιαν). Volk. 437. [49] Moore, p. 35.

[50] *e. g.*, 1.20,21,24,29 3.18,33,39 4.24 6.41,44,56 11.16,37 4.27 (ὡς πάντες ἴσασι) 6.10 (ἐξὸν αὐτῷ) 8.9 (ὡς μεμαρτύρηκεν οὗτος) 1.11 (εἴτ' ὀρθῶς εἴτε μή) 8.25 (ναὶ μὰ Δία, ὡς ἔγωγε ᾤμην, εἴ γε ἦν ἀληθὲς τὸ πρᾶγμα) cf. *ib.* 39,49.

[51] *e. g.*, Tib. (III 74), having divided hyperbaton into ὑ. κατὰ παρένθεσιν and ὑ. κατὰ ἀναστροφήν, by his examples identifies the latter with ὑποστροφή. Cf. Hermog. (II 438) who identifies hyperbaton with parenthesis.

[52] Cf. Hermog. II 345 (ἐξαιρεῖται τοίνυν ὑπτιότητα λόγου) and Anon. III 139 (ὅπερ ἐν τῷ μέσῳ δεχόμενον ἐπεμβολὴν ἔρχεται πάλιν ἐπὶ τὴν ἀφήγησιν); *anacoluthα* are rare in Isaeus: Lincke (pp. 38 f.) cites 1.20 2.14,42 9.15; cf. 11.10 (inaccuracy) and 1.10,12,49 (probably corrupt), see Blass II 531.

Διί τε θύων τῷ Κτησίῳ, περὶ ἣν . . . θυσίαν——ταύτης ἡμεῖς ἐκοινωνοῦμεν. 3.77 *τὴν οὕτω κοινὴν——ταύτην* κτλ. 9.4 *οἱ δὲ φίλοι——αὐτοὶ καὶ προὔθεντο* κτλ. So 3.19,20 5.12. Akin to hypostrophe is a favorite form of emphasis with Isaeus, the condensation of one or more clauses into a single word. Typical instances are: 2.43,43 *εἰ προδώσω . . . πῶς οὐκ ἂν δεινὸν . . .; καὶ οὐ μόνον ταῦτ' ἐστὶ τὰ ποιοῦντά με . . . ἀλλ' εἰ* κτλ.——, *ταῦτ' ἐστὶ τὰ λυποῦντά με. ib.* 23 *. . . τουτ' ἔστιν ὃ ἐπιτιμᾷ.* Also 1.6 2.13,20 3.9,51,61,67,79 4.19,22,26 6.28,52,64 7.1,10,13, 45,45 8.6,24,30 9.5 10.3,5 11.17,25,27,30,33,35. The following with *οὕτως*: 6.44 *οὐδ' εἰ γνήσιοι ἦσαν——οὐδ' οὕτω προσῆκεν* κτλ. 7.43 *βούλομαι διὰ βραχέων ὑμᾶς ὑπομνήσας οὕτω καταβαίνειν.* 8.44 *ὃς μοιχὸς ληφθεὶς καὶ παθὼν ὅ τι προσήκει . . . οὐδ' ὡς* κτλ. Also: 8.4,12,13 11.18,35. Cf. a similar use of *τότε*, *e. g.*, 2.42 *εἰ ἡνίκα μὲν ὁ Μενεκλῆς εἶχέ τι, τότε μὲν ἔδωκα ἐμαυτὸν υἱὸν αὐτῷ ποιήσασθαι* (with epanalepsis of *μέν*). 6.40 *οὐδ' ἐπειδὴ——οὐδὲ τότε. ib.* 32 9.15.

Oaths (*ὀμοτικὰ σχήματα*)[53].—Compared with his predecessors,[54] Isaeus makes frequent use of oaths under the four following forms: 1) *ναὶ μά*.—This earlier form, in Demosthenes and later writers entirely usurped by the derived form *νή*, is used by Isaeus alone of all the orators.[55] The three instances occur in rhetorical answer: 3.25,39,49 *ναὶ μὰ Δία, ὡς ἔγωγε ᾤμην, εἴ γε ἦν ἀληθὲς τὸ πρᾶγμα.* 2) *μά*.—11.35,35 *οὐ μὰ Δία οὐ——οὐ μὰ Δί' οὐκ. ib.* 36 *οἶμαι μὰ τοὺς θεοὺς οὐδ' ὑμᾶς ἀγνοεῖν.* 4.24 *μὰ Δί' ἀλλ' οὐκ ἔστιν.* 8.29 *ἔγωγε μὰ τοὺς θεοὺς τοὺς Ὀλυμπίους.* F 23.2. 3) *νή*.—A favorite form in hypophora, *e. g.*, 3.24 *ἴσως γὰρ ἦν νὴ Δία πάρεργον* κτλ. *ib.* 73 4.20 (*ἀλλὰ νὴ Δία*). 7.33 (*ἦ νὴ Δία*). Also 3.48 *νὴ Δί', εἰ ἦν ἀληθῆ* κτλ. (in rhet. answ.). 6.61 *ὥστ' οὐ φθονεῖσθαί εἰσιν ἄξιοι, ἀλλὰ πολὺ μᾶλλον νὴ Δία καὶ τὸν Ἀπόλλω οὗτοι.* 4) *πρός*.—In imperative and interrogative sentences: 2.47 *μὴ περιίδητε, πρὸς θεῶν καὶ δαιμόνων,* κτλ. 6.58 *καίτοι πῶς οὐ δεινόν, ὦ ἄν.,*

[53] Hermog. II 442; cf. *ἐκφώνησις* (exclamation), Volk. 498.

[54] *e. g.*, only three instances are cited (Lys. 13.95 19.34,54) by Kühnlein (*De vi et usu precandi et iurandi formularum apud decem orr. Att.*, Program, Neustadt a. d. H., 1882. [55] Kühnlein, p. 50.

πρὸς θεῶν Ὀλυμπίων, κτλ.; F 23.1 πόθεν χρὴ πιστεύεσθαι τὰ εἰρημένα πρὸς θεῶν; No examples of curses were found.

Of the remaining tropes and figures, which, in a strict sense, neither fall under the divisions already treated nor form a separate class by themselves, the most important, *e. g.*, irony, oxymoron, and metaphor, are more nearly related to the figures just considered. Two purely stylistic features, hiatus and address, are added in conclusion.

Ἀποσιώπησις, παράλειψις, and διαπόρησις[1] form a natural group. Their rhetorical effect,[2] familiar to modern oratory, is essentially the same; in ἀποσιώπησις a real omission is made, but made in such a way that the thing omitted gains exaggerated importance and tends to arouse in the mind of the judges the gravest suspicions against the speaker's opponent;[3] in παράλειψις, while pretending to pass the point over in silence, the orator has managed to say all that he wished;[4] and in διαπόρησις the same pretense of omission is made, coupled with feigned perplexity and doubt.[5] Isaeus rarely makes use of these figures in their perfected rhetorical form, *e. g.*, the nearest approach to διαπόρησις is found in 1.34 ἀλλ' ἔγωγε, εἰ κατηγορεῖν ἐβούλοντο τῶν διαθηκῶν ἢ τοῦ τετελευτηκότος, οὐκ οἶδ' ὅ τι ἂν ἄλλο πρὸς ὑμᾶς εἶπον, κτλ. Of παράλειψις, however, an excellent example occurs at 5.17 ἐπειδὴ δὲ τοῦτο φανερὸν ἐγένετο ἐξαιρεθεισῶν τῶν ψήφων, ἃ μὲν τῶν δικαστῶν καὶ ἡμῶν ἐδεήθη Λεωχάρης ἢ ὅσα ἡμῖν ἐξεγένετο διαπράξασθαι τότε, οὐκ οἶδ' ὅ τι δεῖ λέγειν, ἃ δὲ ὡμολογήθη ἡμῖν, ταῦτα ἀκούσατε. Cf. 3.45 περὶ μὲν οὖν τῆς ἐπιδικασίας ἔχοι ἄν τις ψεῦδος προφασίσασθαι πρὸς ὑμᾶς· ἢ γὰρ λαθεῖν σφᾶς προσποιήσαιτ'

[1] The Latin terms are *reticentia* (*praecisio*), *praeteritio*, and *dubitatio* respectively.

[2] *πότε παράλειψις καὶ ἀποσιώπησις γίνεται; ὅταν βουληθῶμεν τὴν ὑπόνοιαν μείζονα καταστῆσαι τοῦ πράγματος ἐν τῇ γνώμῃ τῶν ἀκουόντων ἢ λέγομεν.* Hermog. II 430.

[3] *ἀποσιώπησίς ἐστι λόγος ἐπιτείνων τὸ παρασιωπώμενον ἢ παραλείπων τὸ γινωσκόμενον, ἢ σωπῶν τὸ αἰσχρόν.* Alex. III 22; cf. Tib. III 62 *ἀ. ἐ. ὅταν μέλλων λέγειν πρᾶγμα αὐτὸ μὲν ἀποσιωπήσῃ, τὴν δὲ ὑπόνοιαν αὐτοῦ καταλίπῃ.* Volk. 503.

[4] *π. ἐ., ὅταν δοκοῦντές τι παραλιπεῖν μηδὲν ἧττον λέγωμεν αὐτό.* Alex. III 23; cf. Tib. III 60; Volk. 501.

[5] *δ. ἐ., ὅταν ὡς διαπορῶν τις ἃ δεῖ εἰπεῖν κἀκεῖνα καὶ ἔτι πλείω λέγῃ.* Tib. III 61; cf. Q. IX 2.19; Volk. 496.

ἂν οὗτος, ἢ καὶ ψεύδεσθαι αἰτιῶτ' ἂν ἡμᾶς. τοῦτο μὲν οὖν παρῶμεν (illustrating the transitional[6] feature of this figure). So 11.20 τολμᾷ με διαβάλλειν ἄλλα τε πολλά, περὶ ὧν ποιήσομαι τοὺς λόγους τάχα, κτλ. *ib.* 44 ἡ μὲν τοίνυν Στρατοκλέους οὐσία καὶ πλείων ταύτης ἐστίν· ἀλλ' ὕστερον περὶ τῶν παρακλεπτομένων ὑπὸ τούτων κτλ. In 5.39 there is a sort of combination of ἀποσιώπησις and παράλειψις: τὴν δὲ μητέρα τὴν τούτου καθημένην ἐν τῷ . . . ἱερῷ πάντες ἑώρων, καὶ τούτῳ ἐγκαλοῦσαν ἃ ἐγὼ αἰσχύνομαι λέγειν, οὗτος δὲ ποιῶν οὐκ ᾐσχύνετο.

In προδιόρθωσις[7] or *praemunitio*, the speaker, suspecting that what he is about to say will give offense, seeks the good will of his hearers by assuming an apologetic tone, *e. g.*, in 5.8 he takes pains to explain that no reflection is cast on the court, which, misled and deceived, had previously decided against him: εἰς δὲ τὸ δικαστήριον εἰσελθόντες . . . ἠδικήθημεν, οὐχ ὑπὸ τῶν δικαστῶν κτλ. 8.34 δέδοικα δὲ μὴ λίαν ὁμολογούμενα λέγων ἐνοχλεῖν ὑμῖν δόξω κτλ. F 15.1 μικρὰ δέ μου ἀκούσατε, ἵνα μηδεὶς ὑπολάβῃ ὑμῶν ὡς ἐγὼ προπετείᾳ ἢ ἄλλῃ τινὶ ἀδικίᾳ πρὸς τὰ Εὐμάθους πράγματα προσῆλθον. A kindred but weaker form is the orator's promise to be brief: 6.9,19 7.4,43 11.32. No example of ἐπιδιόρθωσις[8] was found.

Communicatio[9] (ἀνακοίνωσις), or a pretended deliberation with the judges (in which the speaker poses as remarkably fair and sincere), occurs at 3.11 περὶ ὧν εἰ δεήσειε καθ' ἕκαστον διελθεῖν, οὐκ ἂν πάνυ μικρὸν ἔργον γένοιτο. ἐὰν μὲν οὖν ὑμεῖς κελεύητε, περὶ ἐνίων μνησθείην ἂν αὐτῶν· εἰ δέ τισιν ὑμῶν ἀηδὲς ἀκούειν ἐστίν, κτλ.

In LITOTES[10] or *under-statement*,[11] a positive idea is made em-

[6] *nam nisi in transitionibus fere non adhibetur*, Straub, p. 102.

[7] π. ἐ., ὅταν μέλλωμέν τι τοιοῦτον λέγειν, ὃ δεῖταί τινος θεραπείας, ὥστε μὴ χαλεπῶς αὐτὸ προσδέξασθαι τὸν ἀκροατήν, καὶ προθεραπεύωμεν αὐτόν. Alex. III 14; cf. Tib. III 62 (π. ἐ., ὅταν ὑποπτεύων προσκρούειν τὸ ῥηθησόμενον παραιτῆται τοὺς ἀκούοντας).

[8] Cf. Hermog. II 383; Alex. III 15; Gerb. II² 57; Volk. 496.

[9] Q. IX 2.20; Volk. 497.

[10] Alex. (III 37) *sub* ἀντεναντίωσις thus defines it: ὅταν τὸ ἐναντίον ὀνομά τινος τιθέντες αὐτὸ ἐκεῖνο σημαίνωμεν; cf. Gerb. II² 47; Volk. 434; C. Weyman, *Studien über die Figur der Litotes*, diss., Leipzig, 1886.

[11] Cf. Servius (Verg. Aen. I 77): *litotes fit, quotienscumque minus dicimus et plus significamus per contrarium intellegentes;* note, *e. g.*, the periphrasis in 11.39 (εἰκότως μὲν οὐκ ἂν ἔχοιμι μέμψιν).

phatic by denying its opposite. The rhetorical force lies in the double negative thus arising, whether expressed or implied. Isaeus makes somewhat liberal use of this figure: 9.26 3.11 *οὐ μικρόν*; 6.18 12.3 (*-ά*); 7.29 10.20 (*-ᾶς*). 6.18 *οὐκ ὀλίγη*; 3.55 (*-ον*); 8.35 (*-α*). 7.34 *οὐκ ἄδικος*; 5.11 (*-ῶν*). 7.39 *οὐδὲν ἀδικῶν*. *ib* .45 8.46 *οὐδὲν ἀγνοεῖν*. 3.29 *οὐδεὶς ἀγνοεῖ*. 7.17 *οὐκ ἀγνοούντων*; *ib*. 19 (*-μενον*). *ib*. 17 *οὐκ ἀπιστούντων*; 12.11 (*-εῖν*). 1.7 *οὐδὲν ἀπολείποντες*. 3.40 *οὐκ ἀπορῶ*. *ib*. 79 *μὴ ἀμνημονεῖτε*. 4.14 *μὴ παρανοῶν*. 7.40 *μηδὲν ἀποκρύπτεσθαι*. *ib*. 41,41 *οὐ κακὸν οὐδὲ ἄχρηστον*. 9.11 *οὐ λάθρᾳ*. *ib*. 5 *οὐδ' ἂν αὐτὸς ἔξαρνος γένοιτο*. 11.39 *οὐκ ἂν ἔχοιμι μέμψιν*.

Examples in Arsis.—The addition of the positive statement in arsis may weaken, but does not in all cases destroy, the effect of the preceding litotes, *e. g.*: 6.2 *ὁ γὰρ ἀγὼν οὐ μικρὸς αὐτοῖς, ἀλλὰ περὶ τῶν μεγίστων*. 7.34 8.4 11.36,38 (*οὐκ ἀγνοῶν ἀλλὰ σαφῶς εἰδώς*). 1.2 *οὐκ ἀγνοοῦντες——ἀλλὰ . . . καταγνόντες*. 8.15 *οὐδεπώποτε . . . ἄνευ ἡμῶν——ἀλλ' . . . πανταχοῦ παρῆμεν*. 9.8 *εἰ μὴ ἄνευ* κτλ. 11.6 *οὐ προσῆκεν ἀπορεῖν ἀλλ' εὐθὺς λέγειν*.. 7.6 *οὐ μικρὰ ἀπολαῦσαι——ἀλλὰ . . . πάντα . . . περιεποίησε*. 2.5 *οὐκ ἄπροικον——ἀλλὰ τὴν ἴσην προῖκα*. *ib*. 19 *οὐ παρανοῶν——ἀλλ' εὖ φρονῶν*. 7.37 *οὐ γὰρ ἀχρήστους αὐτοὺς εὑρήσετε——ἀλλ' . . . προθυμοτάτους*. 8.1 *οὐκ ἄπαιδος τελευτήσαντος, ἀλλ' . . . παῖδας . . . καταλελοιπότος*.

Oxymoron[12] (*ὀξύμωρον*) or paradox is the juxtaposition of words sharply antithetical and involving an apparent contradiction. Its sphere is a limited one, confined mainly to tragedy; in oratory occurrences are rare.[13] Though no example was found in Isaeus, not unlike in rhetorical effect are the following juxtapositions, in which the antithesis is sharp but not contradictory: 5.8 *οἱ διὰ τὰς τῆς πόλεως συμφορὰς ἐξουσίαν σφίσιν αὐτοῖς ἡγοῦντο εἶναι κεκτῆσθαί τε τἀλλότρια* κτλ. *ib*. 10 *καὶ οὐδὲ κατὰ τὸ ἐλάχιστον μέρος τῆς οἰκειότητος ἐλέου παρ' αὐτοῦ ἔτυχον*. Cf. 8.40 *οὗτος μὲν γὰρ ἔχει τὴν οὐσίαν, ἀφ' ἧς νῦν ἐστι λαμπρός, ἀλλοτρίαν*. 5.11 *ἀφελόμενος αὐτὸν τὰ ὄντα πένητα πεποίηκεν*.

[12] Volk. 434.

[13] See Rehdantz, *s. v. Antitheses.*

IRONY[14].—Sarcasm, scorn, reprobation, and the like, so often and so naturally accompany irony that no attempt is here made to follow the ancient rhetoricians in distinguishing its various forms and sub-divisions.[15] In Isaeus its sphere is practically confined to three orations (3, 5, and 2). The vigorous argumentation of Or. 3 repeatedly assumes an ironical tone, *e. g.*, §§ 8–10:[16] Nicodemus has testified that his sister was the legal wife of Pyrrhus. The falsity of this testimony is set forth in a series of non-rhetorical questions, the irony underlying which comes to the surface in such expressions as *ἡ ἐγγυητὴ γυνή* and *αὐτὴν ἐγγυῆσαι*[17] (cf. § 78). In Or. 5, the carefully painted portrait of Dicacogenes's character does not lack the 'stinging touches' of bitter irony and indignation, *e. g.*, the examination of Dicaeogenes's action against Cephisodotus, his own nephew, §§ 10–11. The irony of Or. 2, on the other hand, appears for the most part in an ironical repetition of epithets, suggesting affection, *e. g.*, §§ 35 (*ὁ θεῖος τοίνυν οὑτοσί*); 24 (*ὁ δὲ θεῖος οὑτοσὶ οὐκ αἰσχύνεται κτλ.*); 37 (*οὗτος δὲ ὁ συγγενής, . . . τοιοῦτός ἐστιν οὗτος*). Cf. 5.24–5 (*ὑβρισμένος ὑπὸ τοῦ Δικαιογένους——ταῦτα μὲν πεπόνθαμεν ὑπὸ Δικ. κτλ.*) This concentration of indignant or bitter feeling into single words, usually those of good meaning,[18] is a natural habit of irony, *e. g.*, the indignant *ἀπὸ τοσαύτης προσόδου οὕτω καλῶς ἐχορήγησεν* (*i. e.*, *τέταρτος . . . τραγῳδοῖς, καὶ πυρριχισταῖς ὕστατος*) of 5.36; the hypophoric *ἀλλ' ὡς στρατιώτης ἀγαθός*; of *ib.* 46; the brusque *σὺ δ' ἀνάβηθι δεῦρο, ἐπειδὴ δεινὸς εἶ διαβάλλειν* κτλ. of 11.4. Also 3.70 *ἀλλ' ὦ 'γαθέ, τοῦτο μὲν καὶ λαθεῖν φήσαιτ' ἂν ὑμᾶς.* 8.40 *τὴν οὐσίαν, ἀφ' ἧς νῦν ἐστι λαμπρός, ἀλλοτρίαν.* 9.11 *μὴ δοκοῦντα εἶναι ἠλίθιον.* 10.25 *ἀλλὰ γάρ, ὦ ἄν., οὐχ ἱκανόν ἐστι* κτλ. 12.7 *ὥστε ἡδέως κἂν τῶν ἀντιδικούντων*

[14] *εἰρωνεία, λόγος προσποιούμενος τὸ ἐναντίον οἷ λέγει*, Zon. III 164; *id.* Alex. III 22; cf. Volk. 501.

[15] The long list begins *σαρκασμός, μυκτηρισμός, χλευασμός, διασυρμός, ἀστεϊσμός, χαριεντισμός, καταγέλως, σκῶμμα*, etc. See Straub, p. 74.

[16] Cf. §§ 31–32; 37–39; 65–66; 70–71.

[17] Moy (p. 107) comments: *comme tous ces mots, femme légitime, donner en légitime mariage, déposer en justice, reviennent avec une insistance ironique mettre le mensonge en évidence.*

[18] Cf. *εἰρωνεία ἐ. ἔμφασις κακίας δι' εὐφήμων ῥημάτων* (Anon. III 140).

ἡμῖν τοῦ σεμνοτάτου πυθοίμην. 1.12 *τὴν δ' οὐσίαν ἀφελέσθαι τῶν χρήστων ἐπιβουλευσάντων.* 2.33 *εἶτα νυνὶ ταυτὶ τὰ ἀγαθὰ ποιοῦσιν ἡμᾶς.* 5.39 *οὕτω καὶ τοσαῦτα λελειτούργηκε Δικ. ἀπὸ τοσούτων χρημάτων.* There is irony in the unexpected turn given to the sentence in 4.28 (*ὥστε πολὺ μᾶλλον τούτους προσήκει κτλ.*)

Isaeus's irony is seldom witty. The light touch, however, in 3.31 amuses: *θαυμάζω οὖν εἰ ὁ ἀνὴρ ὁ συνοικῶν πλείω ἢ ὀκτὼ ἔτη ἤδη μὴ ᾄδει τοὔνομα τῆς ἑαυτοῦ γυναικός.* In 9.14 he accredits Astyphilus with a prophetic gift in order to account for the otherwise improbable coincidence that having served in so many campaigns he should have made his will just before the last: *φαίνεται δὲ ὁ Ἀστύφιλος τῷ τούτων λόγῳ τὰ μέλλοντα ἔσεσθαι προειδώς.* The *γνώμη* in 3.66 has an ironical color: *οὐδεὶς γὰρ ἀνθρώπων μισεῖ τὸ λυσιτελοῦν, κτλ.* The sneer in 6.13 (*ὡς ἐξαρκέσον εἰ ὄνομα μόνον πορίσαιντο*) is sarcastic. Cf. 10.1 *ἐβουλόμην μέν, ὦ ἄν.*, *ὥσπερ Ξεναίνετος οὑτοσὶ δύναται ψευδῆ λέγειν θαρραλέως, οὕτω κἀγὼ τἀληθῆ κτλ.* In the irony of 2.20, the chill of what Blass terms *frostigen Witz* may be detected: *ὥστε οὐ παραφρονῶν φαίνεται οὐδὲ τῇ γυναικὶ πεισθείς, εἰ μὴ ἄρα τὴν ἐρημίαν αὐτοῦ καὶ τὴν ἀπαιδίαν οὗτος βούλεται τὸ ὄνομα τοῦτο προσαγορεύειν.*

The remaining examples are found in a) rhetorical question: 3.37 *ἆρ' οὖν δοκεῖ τῳ ὑμῶν ὀλιγώρως οὕτως ἔχειν χρημάτων* Νικόδημος, *ὥστε παραλιπεῖν ἄν τι τῶν τοιούτων*; with a tone of indignant superiority, repeated in § 39. Also 3.32,65,70[2]–71. b) hypophora: 2.21 3.24 4.24 5.45–46. 7.33 (*ἢ νὴ Δία παιδίον ἐποιήσατο λαβὼν παρὰ τούτων φίλων ὄντων, καὶ τούτῳ τὴν οὐσίαν ἔδωκεν*;)[19] Closely related to irony is

EXECRATIO or DENUNCIATION.—Isaeus also brings out the baseness of his opponent into bold relief by frequent use of the following denunciatory expressions, often with a tone of contemptuous superiority: *ἀδικία* 5.31. *αἰσχροκέρδεια* 1.8. *αἰσχρῶς* 5.43. *ἀναιδής* 2.27 11.6; *-τατος* 1.27; *-εια* 3.18,67 4.19 6.13, 43,46 7.21,23. *ἀναίσχυντος* 3.35 6.54; *-τατος* 3.40,72 8.13; *-τία* 1.2,8,26 8.40 11.14; *-οῦντας* 1.47. *ἀνοσιώτατος* 4.19. *ἀσελγής* 8.43. *βδελυρία* 8.42. *βίαιος* 8.43. *κακῶς* 5.43. *μιαρία*

[19] Following Schömann's reading (*τούτων*), rightly defended by Lincke, p. 60; Schö., pp. 370 f.

5.11. πλεονεξία 8.2 11.36. πονηρός 3.39; -τατος 5.35; -ρία 3.40 5.13 6.55 11.20. συκοφαντία 11.31. σχέτλιος 2.25 11.6. ὕβρις 5.11; -μένος *ib.* 24. φθονερός 2.27. To these should be added two remarkable expressions: the Aristophanic nickname given to Diocles in 8.3 (τὸν Ὀρέστην ἐπικαλούμενον), repeated in § 44; and 10.25 (οἶκον καταπεπαιδεραστηκέναι).

From this list it appears that denunciatory epithets are conspicuously absent in Orr. 9 and 12, and infrequent in Orr. 10,7,4, and 2.

Metaphor.—Metaphor, or the transfer of a word from its proper sphere,[20] arises, to follow Quintilian:[21]

1. *cum in rebus animalibus aliud pro alio ponitur, e. g.*, 9.35 βραβευτάς for δικαστάς. 8.27 οὐκ ἐτόλμησε γρῦξαι of a person. Cf. 5.30 ἀπεσύλησεν ἃ ἐδύνατο.

2. *aut inanima pro aliis generis eiusdem sumuntur.* These are more numerous: 5.41 μαρτύρια for μνημεῖα ἀρετῆς; cf. 7.40 ὧν [μαρτύρια],[22] μνημεῖα τῆς ἐκείνου φιλοτιμίας ὁ τρίπους ἐκεῖνος ἕστηκε. 2.13 καταφυγὴν τῆς ἐρημίας καὶ παραψυχὴν τοῦ βίου, of adoption. 10.23 ἂν ἐπὶ τοῦτον τὸν λόγον καταφεύγῃ. δοκιμασία (7.34) and βάσανος (9.29) in the general sense of '*test.*' 3.77 τῶν αὐτοῦ τοῦ θείου ἐκμαρτυριῶν, referring to certain *acts*, mentioned in § 75 (see Schö., p. 264); cf. 2.38 μαρτυροῦντας ἔργῳ καὶ οὐ λόγῳ. 9.36 τετελευτηκότα Ἀστύφιλον παρανοίας αἱρήσετε (*convict*). 11.32 ἃ ἐγὼ διὰ βραχέων εἰπὼν καὶ παρακαταθέμενος ὑμῖν μνημονεύειν ('*deposited* in judges' memory'). 8.39 ἵνα αὐτῶν ἐκκόψαιμι (=eludere) ταύτην τὴν ἱεροσυλίαν (*i. e.*, 'to rob the dead'). 3.32 ἢ ἵνα καὶ τοῦ τῆς τήθης ὀνόματος τοῦ ὑπὸ τοῦ πατρὸς τεθέντος ἄκληρον ὁ ἀνὴρ καταστήσειεν εἶναι τὴν αὐτοῦ γυναῖκα; 5.29 ἀφεῖμεν αὐτῷ τοὺς καρπούς, said of buildings.

3. *aut pro rebus animalibus inanima, e. g.*, 8.41 τὸν μὲν τὴν πρεσβυτέραν ἔχοντα κατοικοδομήσας (linked with ἐπιβουλεύσας).

[20] μεταφορά ἐστι λέξις μεταφερομένη ἀπὸ τοῦ κυρίου ἐπὶ τὸ μὴ κύριον ἐμφάσεως ἢ ὁμοιώσεως ἕνεκα. Trypho III 191; cf. Gerb. II[1] 82 ff.; Volk 417; Straub, pp. 26–70. On Isaeus's aversion to poetical and tropical expressions generally, see Blass II 504; Jebb II 277 *n.* 3; Lincke, pp. 19 f.; Schö. *passim.*

[21] VIII 6.9 f.; cf. Hermog. II 254.

[22] Following Sauppe's conjecture, see Scheibe, *praef. crit.*, XXXIV.

4. *aut contra, e. g.*, 7.32 *τριηραρχοῦντα*, said of an estate (*οἶκον*). Cf. *ib.* 42 *τούτων τριηραρχοῦντα οἶκον πεντετάλαντον ἀνῃρηκότων.*

Γνώμη or *sententia.*—As defined by the ancient rhetoricians, *ἀπόφανσις καθόλου*[23] or *vox universalis*,[24] English proverb or maxim. With the 'golden rule' contrast 3.66 *οὐδεὶς γὰρ ἀνθρώπων μισεῖ τὸ λυσιτελοῦν, οὐδὲ περὶ πλείονος τοὺς ἀλλοτρίους ἑαυτοῦ ποιεῖται.* 12.5 *μητρυιὰ γὰρ ἡ τούτου μήτηρ ἐγένετο ταῖς ἡμετέραις ἀδελφαῖς, εἰώθασι δέ πως ὡς ἐπὶ τὸ πολὺ διαφέρεσθαι ἀλλήλαις αἵ τε μητρυιαὶ καὶ αἱ πρόγονοι.* 1.19 *τοῖς μὲν γὰρ ἄλλοις κἀκείνων ὧν ἂν ὀργισθέντες τοὺς οἰκείους ἀδικήσωσιν ὕστερον μεταμέλει. ib.* 13 *τοῖς μετ' ὀργῆς πραχθεῖσιν, ἐν οἷς ἅπαντες πεφύκαμεν ἁμαρτάνειν.* [2.8 *οὐδεὶς γὰρ μισῶν τινα ἱκετεύει αὐτῷ.*][25] Cf. 11.47 *τοῖς γὰρ μηδὲν δίκαιον ἔχουσι κτλ.* 8.32 *ἐκεῖνοι γὰρ ἀρχὴ τοῦ γένους εἰσί, κτλ.*

Zeugma.—Zeugma (*ἐπεζευγμένον*)[26] occurs at 5.39 (*τὴν μητέρα*) *καθημένην πάντες ἑώρων καὶ τούτῳ ἐγκαλοῦσαν. ib.* 47 *Δικαιογένους καλεῖσθαι υἱὸς ἢ Ἁρμοδίου* (*sc. ἀπόγονος*).

Tabular Summary.

The following table presents in summary form the results of this study. The large preponderance of the figures of amplification and dramatic vivacity over the figures of repetition and parallelism will appear from the totals at the extreme right. Abundant (relatively) use of ornament is indicated by heavy type; as to absence of ornament, often quite as significant, it should be noted that no examples of Allegory, Antonomasia, Metalepsis, Metonomy, Simile, Synecdoche, and other tropes and figures not appearing in the table, were found. For the sake of completeness, certain stylistic features, treated in connection with the tropes and figures proper, have been included.

[23] Arist. I 142. [24] Q. VIII 5.3.

[25] A probable gloss, see Scheibe, *praef. crit.*, xvi f.

[26] Zon. III 168; Q. IX 3.62; Gerb. I 503; Volk. 476.

TABULAR SUMMARY

Oration	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	Tot
Teubner pages	11.4	11.1	18.8	7.3	13.6	15.7	11.6	13.2	10.4	7.2	14.4	3.4	
FIGURES OF REPETITION													
Anastrophe						1		2					3
Antistrophe*													
Epanadiplosis											2		2
Epanaphora		1			5	3	2	5			3		19
Κύκλος	1				1								2
Συμπλοκή					1	1		1					3
Totals	1	1			7	5	2	8			5		
FIGURES OF PARALLELISM													
Antithesis	10	6	1	2	5		5	2	3	2		1	37
Parison	2	1		4	8		8	3	1	8	1		21
Paromoion	2	1		2	1		3	1			4		14
Paronomasia I	2	7	4		9	2	2	6		1	1		34
Totals	16	15	5	8	18	2	13	12	4	6	6	1	
FIGURES OF AMPLIFICATION													
Arsis	15	11	2	3	10	6	10	16	4	6	10	1	94
Epexegesis	4	5	3	1	1	2	3	4		1	2		26
Figura Etymologica	6	8	17	3	8	9	6	6	2	2	3	3	73
Synonyms	14	18	10	3	12	11	13	16	8	6	8	2	121
Totals	39	42	32	10	31	28	32	42	14	15	23	6	
FIGURES OF DRAMATIC VIVACITY													
Apostrophe			4		4	2			1		2		13
Asyndeton	2	6	19	1	8	14	20	25	8	5	20		128
Hyperbaton	1		3	1	1	1	2	4		1	3		17
Hypophora		2	3	1	2		1			1	2		12
Hypostrophe	2	6	8	3	1	6	6	8	3	3	8	1	55
Oaths		1	6	2		2	1	1			3		16
Prolepsis			1		3				1		1		6
Prosopopoeia						1		1					2
Question: Amplification	1	1	3		3	2	4	10	1		4		29
Appeal	12	1	24	8	5	2	3	4	4	3	4	2	72
Assertion	1	4	1	3		5	4	4	2		5	1	30
In Figures		2	11	2	3	5	1	2			4		30
Rhetorical Answer	1	1	8				1	5	1	1	3		21
Ἀποσιώπησις*													
Communicatio			1										1
Διαπόρησις*													
Irony	1	6	9	2	5	1	1	1	2	2	1	1	32
Litotes	2	2	5	1	1	3	13	5	4	1	4	2	43
Metaphor		1	2		3		4	3	3	1	1		18
Oxymoron*													
Paraleipsis					1								1
Polysyndeton	5	1	2	3	2	7	3	1		1	2		27
Προδιόρθωσις					1			1					2
Totals	28	34	110	27	43	51	64	75	30	19	67	7	
Grand Totals	84	92	147	45	99	86	111	137	48	40	101	14	
(Stylistic)													
Address	18	12	5	10	20	17	8	9	19	22	6	14	
Alliteration†	5	3	9	1	2		6	2	3	4	1		
Anaphora	12	4	2	5	6	8	5	3	2	2	4		
Chiasmus	4	2	2		9	7	2	4	1	2	1		
Denunciation	6	3	7	2	8	5	2	8		1	6		
Γνώμη	2		1									1	
Parenthesis	1	4	2	2	1	2			2	1	3		
Paronomasia II		5	1		2	1	2	4			1		
Zeugma					2								

* For imperfect examples, see Index, s. v. † Including assonance.

SUPPLEMENTARY.

HIATUS.—In the case of Isaeus, hiatus has an historical as well as a stylistic interest. It is not my purpose, however, to try to determine on the basis of this test the exact period of Isaeus's Isocratic discipleship,[1] or the precise dates of the different orations. This test, already applied by Benseler,[2] breaks down completely in a single but notable instance: Or. 8, the probable date of which (B. C. 375) places it among his earlier speeches, reveals even greater care than Or. 7, one of his later speeches, in which, it is well known, Isaeus betrays marked care. Relatively, Or. 1 shows the greatest care, Or. 8 standing next; then follow 7 and 11, all excepting Or. 8 being late (*circa* 360–353 B. C.). It hardly need be stated that it is not the studious and artificial care of Isocrates nor the golden mean of Demosthenes. What Isaeus's attitude towards the hiatus-question was will appear from the following tables. In their preparation, Scheibe's text (Teubner) was used. Table I, including foot-note A, exhibits all instances of Aphaeresis, Crasis, and Elision, and indicates the relative frequency of these forms: the first column (heavy type) tabulating occurrences where hiatus is avoided by use of the apostrophe, the second, where it occurs. Table II, on the other hand, includes the particles and word-endings, with which hiatus could not be avoided by use of the apostrophe, and for that reason was least offensive. Therefore, this table, and not the first, affords the true test of an author's care. In the first place, the presence or absence of the apostrophe (Table I), excessive use of which offends, may be due to scribe or editor[3] as well as author. In the second place, the results of Table I are misleading, *e. g.*, from it, hiatus would seem to occur least in Or. 11 (176:39),

[1] Variously referred: by Benseler (p. 192), on basis of hiatus-test, to a little before 360 B. C.; by Blass (II 488) to 400–390 B. C.; by Jebb. (II 266) to 393–390 B. C.

[2] *De Hiatu in Oratoribus Atticis et Historicis Graecis.*

[3] See Blass's edition (Teubner) of Demosthenes, *passim.*

TABLE I

Oration	I		II		III		IV		V		VI		VII		VIII		IX		X		XI		XII		TOTALS	
Teubner pages	11.4		11.1		18.8		7.3		13.6		15.7		11.6		13.2		10.4		7.2		14.4		3.4			
ἀλλ'	10*		12	1	9		9	1	20	1	10		12		22	2	4		11		25	1			144	6
ἀντ'					2				1				2				1				1				7	—
ἀπ'	1		1				1			1	2	1			2						1		1		9	2
γ'		1	1		4	9		2		1		2			1			3		1	2			1	8	20
δ'	25	9	12	11	13	12	12	13	24	16	34	23	26	15	19	16	17	13	6	11	37	10	2	2	227	151
δι'					2		1		2		2		2		4						2		3		18	—
Δι'					1	1	1	1													1	1			3	3
δύ'						1				3	2	1	1	3										2	3	10
εἶτ'				1	2	4				1															2	6
εἴτ'	1		2	1							3		2						2	2	1				11	3
ἔπειτ'		1			1	1		2										3	1						2	7
ἐπ'	1				6	2	4		5		3				1		1		1		7		1		30	2
ἵν'						2			1	1	2			1	1	1		1					2		6	6
κατ'			3		1		3		5		1		3		3		1	1	8		9				37	1
μάλιστ'					1		1					1		1	1		1	3							4	5
μέντ'										1								1	1						1	2
μετ'	2		1	1	3	2	1		2		2				8	1	5		1		2				27	4
μηδ'	1		1								1			1	1		1	1		1	3				8	3
μήτ'	2		1		2		1				2			1	1						2	3			11	4
οἶδ'	1								2				1		2		1		2		4				13	—
ὀπότ'				1		1										2					1				1	4
ὅτ'						1	1		2	2								3			2	1		1	5	8
οὐδ'	5		3	2	11	4	5		5	1	6	3	4	2	6	1	5		2	3	6		4		62	16
(οὐκ)ἐτ'																1		1			1				3	2
οὔτ'	5		1		3	1	8	3	4	3	5	2	1	1		1	1	2	2	3	3	2			33	18
πάντ' (ἅπαντ')	1			1	1						1	1	3	2	3	2		2		1					9	9
παρ'	8		2		6				6		1		7		10		4	3	3		9				56	3
πεντ'						1							1								3				4	1
ποτ'	2	1	1	2	1	2		1		2				1		1		1	1					1	5	12
πώποτ'		1		2						2		1	1			1					2				3	8
τ'	2	4	1	4	1	6	2	2		3	1	6	5	8	1	5		3	2	2	1	1	1		16	45
ταῦτ'	1	3	2	1	1	4	1	2	2	7	4	3	6	3	9	6	3	3		4	6	4	1	2	36	42
τοτ'					1	1			1			2	1	1							2	2		1	6	7
τοῦτ'	5	1	3	2	1	1		1		3	3	4	1	2	1	2		1	1	5	6	5	1	1	22	28
ὑπ'	2		3		2	1	2		1	1	7		6		1		1	2	1		3				29	4
ὥστ'	8		1	5	2	2				1	5	4	2		1	1	2	3		6	7	2		3	28	27
κἀγώ				6						1			1		2				1		1				5	7
κἀκ		1		3		6						4	1	4		6		1		2		3			1	30
κἀκεῖνος	2	1	3	2	1					2			4	1	2			2	1	1	2				15	9
κἄν					1						1		3		3		1				4		1		19	—
οὐμός										1			2	1		1		4	1		2				5	7
τἀλαθῆ			3				1		3						3				1				1		12	—
τἄλλα			2		1		1		1		1				1	1	2								9	1
ταὐτά	1		1					2													10	1			12	3
τοὐναντίον	1		1				1				2										1		1		7	—
τοὔνομα				3	2	1		1	1																3	5
Foot-note A	2	1	1	4	1	6		5			2	6	2	6	3	2		5		1	7	3			18	39
Totals	89	24	62	53	83	72	56	36	88	54	105	64	105	54	113	53	51	63	49	43	176	39	18	15		

* The first column (heavy type) indicates avoidance of hiatus by use of the apostrophe; the second, hiatus.

instead of Or. 1 (89:24), but Table II gives the true result. So comparing Orr. 6 (15.7 pages) and 7 (11.6 pages), the ratios in Table I are not unlike (105 : 64 and 105 : 54) but again the true result is found in Table II (408 : 150): Or. 6 ranking with Orr. 2,9,12,3 (cf. 4,5,10) which betray marked indifference to hiatus, Or. 7 standing next to Orr. 1 and 8, the best representatives of its avoidance. Hiatus in address (*ὦ ἄνδρες*) is omitted, but instances such as *διὰ τί οὐκ κτλ.* (1.25), where, owing to the manifest pause, hiatus was probably as little felt as at the periods, commas, etc., of the text, are not omitted, since such omissions would be a matter of delicate discrimination.

ADDRESS.—Isaeus's share in the development[1] of the use of address appears in position and frequency rather than forms. a) *as to position*, he offers the first instance of address at the very opening of an oration. Oddly enough it is the same form (*ἄνδρες δικασταί*)[2] employed by Demosthenes in the same position (Dem. 20.1 32.1). b) *as to forms and relative frequency*, Isaeus follows Antiphon and Andocides rather than Lysias in his decided pre-

[1] See Rockel, *De allocutionis usu, apud Thucy., Xen., Orr. Att., Dionem Aristidem*, diss., Regim. Boruss., 1884.

[2] Omission of the interjection is rare outside of Demosthenes (84 times), *e. g.*, once in Antiphon (1.7) and Lysias (13.3); occasionally, in other orators.

Foot-note A (to Table I).—Additional instances occur: (of aphaeresis) *ὦ 'γαθέ* 3.70——*'μή* 8.6; (of crasis) *ἄτερος* 11.50——*κἀγαθά* (*-οῖς*) 3.21 9.23——*κἀγῶνος* 5.7——*κἀμέ* 9.37——*κἀμοί* 11.40,45——*τἀλλότρια* 4.23,31 5.8——*τἀμαντοῦ* 7.34 11.39——*τἀγύριον* 7.8 8.24; (of elision) *ἀλλότρι'* 7.39——*ἄρ'* 3.37 11.23——*ἐλάχισθ'* 11.47——*ἔμ'* 8.26——*ἡνίκ'* 11.13——*μηδέν'* 2.20——*οἷόντ'* 11.22——*οὐδέτερ'* 11.27——*πράγματ'* 8.3 11.13——*προῖκ'* 8.8——*τοιαῦτ'* 6.8——*τοσαῦτ'* 11.39——*τάχιστ'* 1.8——*σαφέσταθ'* 1.36——*Φιλοκτήμον'* 6.53——*χρήματ'* 7.11; (of hiatus: with) *Ἀθήναξε* 4.29——*ἄλλο* 2.29 3.51 9.3 11.15——*ἄλλοσε* 9.14——*ἄνευ* 3.29,35 8.15——*ἄπαιδε* 6.6——*ἄρα* 1.36 4.29 9.9 10.17——*αὖ* 3.50 7.35——*αὐτό* 4.4 6.52,64 11.23——*δεῦρο* 7.10 8.42 9.7——*ἐκεῖνο* 3.67 7.45 11.5——*ἐκεῖσε* 4.1——*ἕνεκα* 6.24,33 7.37——*ἐνθάδε* 4.26 7.5——*ἐνθένδε* 2.19——*πάνυ* 6.33——*πολύ* 3.27 7.13 9.16——*σύ* 2.12——*ταχύ* 2.41.

TABLE II

Oration	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII
Teubner pages	11.4	11.1	18.8	7.3	13.6	15.7	11.6	13.2	10.4	7.2	14.4	3.4
εἰ		4*	22	2	4	2						3
ἤ	3	4	23	4	5	10		5	7	4	6	4
ἐπεί					1						1	1
ὅτι	7	5	11	4	8	8	8	8	10	6	11	3
περί	8	3	14	3	1	4	3	6	1	8	13	1
τι(τί)	5	1	5	5	10	4	2	1	5	2	12	2
μή		6	18	1	5	11	9	8	3	6	12	1
εὖ						1			4			
καίτοι		1	2[3]		1	3	1	3			2	
καί	35	110	62	33	60	87	56	43	42	22	43	15
Article (Relative) . .	5	46	94	21	59	66	24	15	60	31	41	10
Words ending in:												
-α (ᾳ)	7	35	49	14	34	51	32	24	31	14	31	8
-η (ῃ)	2	17	24	4	21	28	2	5	12	3	4	2
-ι	1	6	19	6	8	13		3	10	8	5	9
-αι	1	37	48	15	31	35	3	9	30	14	7	14
-ει		11	15	5	16	12	1	4	10	3	2	
-οι	1	11	17	19	21	17	2	1	16	4	2	6
-ου	1	14	35	18	23	19	1	4	28	14	11	5
-ω (ῳ)	1	33	29	11	26	17	2	1	20	13	4	4
Verbs:† -ε	7		10	1		2	1	7	4	3	6	1
-ο	9	14	12	4	11	18	3	6	9	3	7	1
Totals	93	358	509	170	345	408	150	153	302	158	220	90

* All numbers in this table indicate instances of hiatus. † See foot-note B.

ference for the short form, *ὦ ἄνδρες*, occurring 141 times: **1**.1,2, 6,7,9,11,17,20,24,24,25,27,29,33,41,43,47[3],51. **2**.1,3,6,13,14,17, 20,27,35,38,44,47. **3**.33,36,66,72. **4**.1,2,11,13,14,18,21,22,27. **5**.1,1,5,13,19,20,21,22,25,25,26,29,30,31,34,35,35,37,38,41. **6**.1, 9,10,12,17,19,21,23,28,39,49,53,54,57,58,60,62. **7**.1,4,5,13,18,29, 37,45. **8**.1,5,5,7,12,21,22,35,40. **9**.1,2,6,7,11,12,14,17,24,26,28, 30,31,33,34,34,36. **10**.1,1,2,2,4,5,6,6,8,8,9,11,12,14,16,18,18,21, 22,24,25. **11**.8,12,15,24,37,38. *ὦ ἄνδρες δικασταί* occurs 18 times: 4.30 9.16,37 10.25 12.1,3,5,5,6,6,8,9,9,10,10,11,12,12. *ἄνδρες δικασταί* 3.1 (F 15.1).

Distribution.—Massing of address is found in Or. 12.1–12 (14 occurrences); cf. Or. 10.1–24 (20); Or. 5.19–27 (7). The following occur at the end of clauses:[4] 3.66 5.19,22,25,35,35 6.21,54 7.13,37 8.12,40 10.1,2,5,6,18 11.24; in transitions, after particles, especially *τοίνυν*: 1.17 5.5 7.18 8.21 9.7,34 10.11 12.6,10 (*καὶ μὲν δή*) 10.12 (*γάρ*) 1.24,25 10.25 (others) 2.20 4.2,11,13 5.1,21,37,41 6.28 9.11 10.14,16,25 11.38 12.5; after verbs of entreaty: 2.44 4.22 5.20 6.57,62 7.4 8.5 (imperatives) 9.14,34 (*μή*), 36 11.12; in rhetorical question: 1.11,20,27,33 3.33 5.38 6.54,58 9.26. Attention is sought in: 5.19,22,25,35 6.21 7.13,37 8.40 10.1,5,6,18 11.24.

[3] Rockel justly retains the reading of Scheibe and Buermann, *ὦ ἄν.*, instead of *ὦ Ἀθηναῖοι*, not occurring elsewhere.

[4] Cf. *magnam vim habere allocutionem in clausula nemo non sentit.* Bremi, *Lys.*, p. 181.

Foot-note B (to Table II).—The following verbs (note frequency of Opt.) occur with apostrophe: *αἰτιῶτ'* 3.45——*ἀνάσχοιτ'* 12.4——*ἀπιστησαιτ'* 8.40——*βούλοιτ'* 6.32 8.22——*γένοιτ'* 12.4——*γνοίητ'* 4.7——*ἐγένετ'* 2.25——*διεκελεύεθ'* 7.27——*δύναιντ'* 2.17 5.32——*εἰδῆθ'* 11.38——*ἐσθ'* 11.5——*ἡγήσεσθε* 1.40——*ἡγοῖτ'* 1.24——*ἠνέσχετ'* 2.9——*μάθοιτ'* 8.33—— *οἰέσθ'* 8.20——*παρέχοιτ'* 12.7——*ἐποιήσατ'* 2.19,25,25——(*προσ*)*ποιήσαιτ'* 2.22 3.45——*ἐφαίνοντ'* 11.30——*φήσαιτ'* 3.70——*ᾤχετ'* 7.15; (participles) *ἔχοντ'* 11.19——*ὄντ'* 2.11 7.7,38——*προσήκοντ'* 7.40.

INDEX

NOTE: The object of this *Index* is to present in classified form, according to orations, the rhetorical ornament discussed in the preceding pages. Numbers in parentheses refer to these pages. When more than one instance of a figure occurs in a single section, small exponents (1.1^{2}) are used, in cases of ambiguity, to indicate the 1st, 2d, etc., instance in that section; 2-f., etc. = 2-fold, etc.

Address (57).—*ἀν. δικ.* 3.1 [F 15] *ὦ ἀν. δικ.* 4.30 9.16,37 10.25 12.1,3,5,5, 6,6,8,9,9,10,10,11,12,12 *ὦ ἀν.* 1.1,2,6,7, 9,11,17,20,24,24,25,27, 29,33,41, 43,47,51 2.1,3,6,13,14,17,20,27,35,38,44,47 3.33, 36,66,72 4.1,2,11,13,14,18,21,22,27 5.1, 1,5,13,19,20,21,22, 25,25,26,29, 30, 31, 34, 35,35,37,38,41 6.1,9,10,12,17,19,21,28, 28,39,49,53,54,57,58,60,62 7.1,4,5,13,18, 29,37,45 8.1,5,5,7,12,21,22,35,40 9.1,2, 6,7,11,12,14,17,24,26,28, 30,31,33, 34, 34, 36 10.1,1,2,2,4,5,6,6,8,8,9,11,12,14,16, 18,18,21,22,24,25 11.8,12,15,24,37,38.

Alliteration (25). — 1.12,17,48 2.21 3.2,59,63,68 7.30,42,43 8.33 9.24 10.9,15,18 In *fig. etym.*: 1.15,17 2.31 3.59,59,61,67 5.36,45 7.38,40 9.34 10.25 11.31 Assonance: 2.18 3.4,31 7.34 8.34 Cf. 2.27 6.56 11.12 Both: 1.17 4.27 9.4 Cf. 5.46.

Anaphora (26).—1.7,9,25,39,40,40,45 4.12,29 5.4,21,25,47 6.2,2 7.16,40 8.20,46 10.1,1 11.9,10,47,48 Less perfect: 1.5,43 2.10,29 4.1 6.43,65 7.32,44 8.13 Accidental (largely): 1.49 2.13,45 4.11,30 5.5,42 6.5,52 9.12 Cf. 1.28,33,37,42 9.36 Combined with chiasmus: 1.4,20 3.68,75 6.60,60 7.43 9.1.

Anastrophe (8).—6.31 8.17,32 Cf. 1.5.

Antistrophe (7). — Cf. 2.11 5.11,25 6.53 8.28 F 23.1.

Antithesis (22).—Words and thoughts: 1.15,23,33,33,34,35,40,43 2.10,15,25,37, 45 5.21,35,39,44,46 7.17,23,29,29 8.44 9.10,19 10.16 Cf. 9.25 Words or thoughts only: 1.1,11 2.23 3.45 4.11,24 7.15 8.39 9.35 10.1 12.10.

Ἀποσιώπησις (47).—Cf. 5.39.

Apostrophe (29).—3.40-41,45-46,48-49, 69–71 5.43,45,46,47 6.25–26,54 9.23 11.4,5.

Arsis (*σχῆμα κατ' ἄρσιν κ. θέσιν*) (13).—Neg.–Pos.: 1.2,3,3,6,10,13,14,14,15,15, 18,37,50 2.5,14,15,19,20,23,40,44 3.21 4.14,24 5.18,18,24 (*οὐχ ὅπως*),29,30,37, 47 6.2,21 (*οὐχ ὅπως*),24,52,64 7.12,24, 34,35(3-f.),37,38(4-f.),44(2-f.) 8.1,4,10, 14,15,20(3-f.),25,31,31,32,44 9.3,8,12, 26 10.3,18,18,23 11.6,16,28,29,36,38, 48,48 Pos.–Neg.: 1.7,45 2.35,38,38 3.13 4.25 5.5,30,38 6.65 7.16,32,43 8.31,31,32,33,38 10.9,21 11.11,25 12.5 (extensions) 4.27 6.14 7.6,25,27,39 9.30 10.3,24 11.12,21.

Assonance: see Alliteration.

Asyndeton (40). — (after testimony) 3.39,43 5.3,4,25,39 6.8,9,49 7.22,23, 26,29,37 $8.14^{1},28^{1}$ 9.5,19 10.8 11.1, 5,6,12 (transitional) 6.19^{12} $7.5^{12,23}$ 8.46 10.4,22 (with demonstrative) 1.11 2.20,21,23,37 3.23,23,67 5.10,11 6.62^{3} 7.1,9,16,21,23,28,45,45,45 8.24,36 11.3, 42^{3},43,44 (commands to clerk) 3.7,12, 15,42, 53, 56, 76 6.50 9.28, 30, 33 [11.5] (cumulative) 2.14 6.62,64-65 8.24,29,34,45 11.6,35,41,43 F 23.3 (clausal) 3.64 4.22 5.43 6.9^{23} 7.41^{12} 8.9 9.35,37 11.5^{23},47 F 23.3 (question) 3.32,39,43 11.5^{4} (answer) 1.23 2.39 3.25,39,43,49,65 5.13 6.35,36,63 7.32 8.9,11,12,29,32,33 9.31 10.14,17 11.11,12,26,44 (both) $8.14^{1-4},28^{1-7}$ F $23.1^{1-7},2^{1-8}$.

Chain-shot: see Synonyms.

Chiasmus (26,28).—1.2,3,[10] 2.15 5.8,14,30,30,36,41 6.3,60 7.41 8.42 10. 9,25 Less perfect: 2.14 5.4,24,27 6.2, 20,29 8.8,16,18 11.34 Chiastic: 2.28 3.79 7.36 8.3,8,17,38,44 9.24 10.22 Cf. 1.44 2.26,44 5.7 With anaphora: see anaphora.

Communicatio (48).—3.11.

Denunciation (51). — 1.2,8,8,26,27,47

2.25,27,27 3.18,35,39,40,40,67,72 4.19, 19 5.11,11,13,24,31,35,43,43 6.13,43, 46,54,55 7.21,23 8.2,3,13,40,42,43, 43,44 10.25 11.6,6,14,20,31,36.

Διαπόρησις (47).—Cf. 1.34.

Epanadiplosis (6).—11.35,35 Cf. 7.26 10.11.

Epanaphora (6).—2.3 5.9,20 6.25, 25,43 8.14,24,24,28,29 11.9,10,35 F 28.1 Cf. 3.78 7.28,40 8.18 11.2 (in polysyndeton) 5.31,44,45 7.35,38.

Epexegesis (15).—1.16,29,36–37,47 2.8,11,13,24,46 3.45,68,72 4.11 5.8 6.18,55 7.29,34,34 8.15,15,32,35 10.10 11.12,49. Cf. 7.35 9.4

Figura Etymologica (16).—1.3,11,15, 17,20,48 2.2,17,26,36,39,42,43,46 3.2, 9,11,12,17,25,43,56,57,57,59,59,60,61,62, 67,78 4.9,29,29 5.7,25,36,41,41,44,45,45 6.21,39,46,50,50,60,60,60,60 7.38,39,40, 40,40,41 8.5,13,24,35,38,41 9.15,34 10.22,25 11.25,31,34 12.6,11,12 F 1 Cf. 1.14 2.23,31,38,40 4.5 8.17 9.10, 12 11.6 12.9

Γνώμη (58).—1.13,19 [2.8] 3.66 12.5 Cf. 8.32 11.47.

Hiatus: see Tables, pp. 56 and 58.

Homoioptoton: see Paromoion.

Hyperbaton (44).—1.25 3.6,33 6.23 7.5,7 8.16,31,40,40 10.9 11.22,22,25 Cf. 11.15 F 23.2 (interlocking) 3.51 4.21 5.41 cf. 1.27,28 8.4,22,45 *ὑπέρβατον κατὰ παρένθεσιν*: 1.41 2.18,32,33, 36 3.64,71 4.15,17 5.12 6.3,18 9.11,12 10.18 11.17,27,27 [see note 50, p. 45].

Hypophora (30).—(full form) 10.18–19 (double) 2.21 3.72–73 5.45–46 11.25 (single) 3.24 4.24 7.33 Cf. 4.20 5.43.

Hypostrophe (45).—1.28 3.19,20,77 5.12 8.16 9.4 10.12 12.9 (emphatic repetition with *τοῦτο*, *οὕτως*, etc.) 1.6 2.13,20,23,42,43,43 3.9,51,61,67,79 4. 19,22,26 6.23,32,40,44,52,64 7.1,10,13, 43,45,45 8.4,6,12,13,24,30,44 9.5,15 10.3,5 11.17,18,25,27,30,33,35,35.

Irony (50).—1.12 2.20,21,24,33,35, 37 3.8–10,24,31,32,37,39,65–66,70,70–71 4.24,28 5.10–11,24–25,36,39,45–46 6.13 7.33 8.40 9.11,14 10.1,25 11.4 12.7.

Κύκλος (9).—5.46 1.36–37 Cf. 2.37 5.13 6.45 (extensions) 1.41–43 10. 18–20 Cf. 6.57–58.

Litotes (48).—1.7 3.11,29,40,55,79 4.14 5.11 6.13,13 7.17,17,19,29,34, 39,40,41,41,45 8.35,46 9.5,11,26 10. 20 11.39 12.3,11 In arsis: 1.2 2.5, 19 6.2 7.6,34,37 8.1,4,15 9.8 11.6, 36,38.

Μέν solitarium (39).—(with 1st person of verbs of thinking) 2.1 3.27,37,51 5.1 7.1 8.11 9.31 10.13 11.19,26 12.7 (emphasizing single words) 1.1,29 2.15 3.74 5.13,24,36,40,43 6.1 7.22 9.2,19 Cf. 4.5 8.3 10.12 (pseudo-) 1.31 2.42 3.8,45,64,78 4.9,14,15 5.2 6.10,43 8.5 9.14,21,30,36 10.7 12.9.

Metaphor (52).—2.13 3.32,77 5.29, 30,41 7.32,34,40,42 8.27,39,41 9.29, 35,36 10.23 11.32.

Oaths (46).—(*ναὶ μά*) 3.25,39,49 (*μά*) 4.24 8.29 11.35,35,36 F 23.2 (*νή*) 3.24,48,73 4.20 6.61 7 33 (*πρός*) 2.47 6.58 F 23.1.

Oxymoron (49).—(sharp juxtapositions) 5.8,10 Cf. 5.11 8.40.

Παράλειψις (47).—5.17 Cf. 3.45 5.39 11.20,44.

Parechesis: see Paronomasia I.

Parenthesis: see Hyperbaton.

Parison (19).—1.15,29 2.25 4.10,11, 11,12 5.21,39,44 7.28,29,44(3-f.) 8.1, 29,46 9.32 10.1,9,16 11.36 Cf. 5.35 7.17,23 9.4 11.48.

Paromoion (21).—1.23,40 2.25 4.10, 21 5.44 7.28,38,39 8.29 11.24,28, 33,36 Less perfect or accidental: 1.15 2.26 4.24 5.8 7.17,29,39,40,44 8.1 9.4,32 10.1 Cf. 2.5,10,28 4.13 10.8 11.48 (homoioptoton) 3.54 5.16 7.35, 42 8.26,40 11.20,35 12.2.

Paronomasia (23).—I. *Gorgianic*: 1.2, 39 2.3,8,9,23,26,43,46 3.8,49,51,79 5.11,13,15,21,25,34,43 6.43 7.1,9 8.8,8,

30,30,33,33 10.25 11.38 Cf. 2.5 3.68 6.21 8.20 11.6 (parechesis) 5.34,44 6.15 Cf. 1.6 2.40 (polyptoton) 3.68 5.39 6.28 9.1 11.5 II. *Repetitive:* 2.1,22,28,35,38 3.7 5.24,25 6.47 7.30,44 8.4,12,14,28 11.25.

Polyptoton: see Paronomasia I.

Polysyndeton (40,42).—(words) 1.26, 35,39 4.18,27,27 5.10 6.1,18,21,39 7.35,36 12.8 (phrases) 1.7,40 2.36 3.51,52 5.35 6.4,17,21 7.42 8.46 11.5,7 [In pairs: (words) with *καί* 2.18,24,32,32,36,47 4.31 5.32,35 6.49,61,62 7.8,14,42 8.12 9.3,5,13,18, 20,22 11.18,49 12.9; with *οὔτε* (*μήτε*) 3.28,42,68 4.3 6.47 (phrases) with *καί* 1.5,9,17,19,29,36,41,45,47 4.13 5.31 6.5,9 7.16,25,30,36 8.18,38,44 9.4,31 11.39,50 12.11; with *οὔτε*, etc., 1.29, 49 4.29 6.26,53 9.8].

Προδιόρθωσις (48).—5.8 8.34 F 15.1 Cf. 6.9,19 7.4,43 11.32.

Prolepsis (31).—3.45 5.3,28,46 9.10 11.5 Cf. 3.66–67 10.9–10 11.33–34.

Prosopopoeia (29).—6.53 8.24.

Rhetorical Answer (39).—1.29 2.39 3.25,37,39,48,49,51,66,77 7.32 8.11,28, 28,28,32 9.31 10.17 11.12,19,26 F 23.1,1,1.

Rhetorical Question (32).—

1. Amplification (33): 3.24[1],32[1] 5.13, 43 6.36,63[1] 7.24,43 8.9,30 9.22 11.11, 44 (introducing hypophora) 2.21[1] 3.72[1] 5.45[1] 7.33[1] 11.25[1],32 (prolepsis) Διαλεκτικόν: 1.23[1(2)] 7.40[4(56)] 8.14[123],28[135(246)],33[12] F 23.1[135(246)] (see Assertion).

2. Appeal (35): (cumulative) 3.36[123], 37[12]; 39[123]; 48[12]; 50,51[12] (enthymeme, reductio ad absurdum) 1.23[2], 29[12],33[12],40 3.32[2],65 4.14 5.34[12], 38 6.63[2] 8.13,32 9.15 10.13,17 11.12 12.8 (to judges' intelligence, fairness or opinion) 1.11,25,27,35,36 2.39 3.11,17,24[2],33,43,49[2],54,73[2], 77 4.15 5.21[12] 6.56 8.11,43 9.26,31 11.23,26,47 12.6 (in exclamation) 1.20 4.4,7[123],20[2],25 7.40[123] 9.26 10.13[2].

3. Assertion (37): a) positive: 2.25,27[12], 43 4.19 6.46,58 9.37 11.4,13,14; 7.40[56] 8.28[246] F 23.1[246] [see Διαλεκτικόν] b) negative: 1.20[2] 3.64 4.12,23 6.9,53[1],54 7.32,36 8.28[7] 9.12 11.19,24 12.9.

4. In other figures (38): (hypophora) 2.21[23] 3.72[2],73[1] 4.24 5.45[23],46 7.33[2] 11.25[23] Cf. 4.20[1] (apostrophe) 3.41[12], 45,46,48[3],49[1],69,70,71 6.25[123],26 11. 5[12] (prosopopoeia) 6.53[2] 8.24[12].

Symploce (8). — 5.25 6.53 8.28 F 23.1.

Synonyms (10).—(verbs) 1.18 2.2, 44 3.1,68 4.19 5.11 6,57,65 8.2, 19,20,26,38,45 9.4,28,37 11.22,32 [12.5] (participles) 1.11,34,40,43,49 2.14,40 3.64 5.35 6.51 7.1,42,43,45 8.22,29,41 9.37 10.15,17 11.46 (adverbs) 5.43 7.31 9.29 10.11 (nouns) 1.8,10,26,33,42,47 2.20,26,47,47 3.18 4.5 5.10,11,43,47 6.4,46 7.29 8.16, 37 9.35,36 10.17,22 11.18,21,30 12.3 Cf. (relations) 1.2,7 6.15,64 7.13,15, 17,26,27,43 8.9,10 9.8 (adjectives) 1.29 2.23,23,37,41,42,43,43,46 3.19, 24,50,51 5.10,46 6.47,47,49 7.5,11, 34,41 8.4,19,43 9.13 11.6,32 Cf. 5.39 (phrases) 1.39 2.2,3 3.12,19 4.2 5.7,32,47 6.2,2,65 7.14,18,26 8.16,20 10.1 12.3.

Zeugma (53).—5.39,47.

3 2044 018 980 300

THE BORROWER WILL BE CHARGED AN OVERDUE FEE IF THIS BOOK IS NOT RETURNED TO THE LIBRARY ON OR BEFORE THE LAST DATE STAMPED BELOW. NON-RECEIPT OF OVERDUE NOTICES DOES NOT EXEMPT THE BORROWER FROM OVERDUE FEES.

Harvard College Widener Library
Cambridge, MA 02138 (617) 495-2413

WIDENER
SEP 10 1997
AUG 22 1997
BOOK DUE
CANCELLED